THE MODERATION OF THE Church of England,

Conſidered

As uſeful for allaying the preſent diſtempers which the indiſpoſition of the Time hath contracted.

BY

TIMOTHY PULLER, D.D.

Pref. to the Book of Com. Pr.

It hath been the wiſdom of the Church *of* England, *ever ſince the firſt compiling her publick* Liturgy, *to keep the* Mean *between the* two Extremes ——

—— *In which review we have endeavoured to obſerve the like* Moderation.

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NIMO
ET
FIDE
The Right Hon.ble Francis North
Baron of Guilford 1703

TO THE

MOST REVEREND

Father in GOD

WILLIAM

By Divine Providence

Lord Archbiſhop

OF

CANTERBURY,

Primate of all *ENGLAND* and Metropolitan, and one of his Majeſties moſt Honourable *Privy Council.*

May it pleaſe your Grace,

THis *Eſſay for the Vindication of* Our Church, *addreſſeth in juſt Gratitude to* Your Archiepiſcopal See,

with this aſſurance, that the Moderation of the Church of England *oweth it ſelf as much to the wiſdom and admirable temper of* Your Graces Predeceſſors, *as to any one thing whatſoever, next to the moſt* Divine *and ſupreme influences, which ſo ſignally govern'd them, and the reſt of our firſt Reformers, to follow incomparably the ſage advice which* Gregory *the* Great *anciently ſent to* Your Predeceſſor Auſtin *of* Canterbury; That of the divers uſages of ſeveral Churches, he ſhould chuſe what was moſt religious and right for the uſe of the Engliſh:

Engliſh: *for* (*ſaid that Biſhop of* Rome) things are not to be loved for the ſake of a place, but places for the ſake of good things; *according to which determination of that Learned and Pious Father, it may be eaſy now to decide, What Church, whoſe Primates, which Conſtitution deſerves our love and honour moſt: unleſs any will prefer that which is extravagantly corrupt, before what is moſt moderately and excellently reformed.*

Your Grace *beſt knows, how that* Brotherly * *ſort of Communication was generally preſerved in*

* Novit Fraternitas tua, &c. B. Greg. Ep. ex Regiſtro l. 12. Indic. 7. c. 3.

the Church *by other* Patriarchs, *even with the* Biſhops *of* Rome, *ſo long as theſe were Examples of the ſame Moderation with S.* Gregory; *who with a Primitive Roman Courage, proteſted againſt the inſolency of their ſtiling themſelves* Univerſal; *which well enough agrees with the Soleciſm of thoſe who call only themſelves* Catholicks.

Before which novel kind of Phantaſtries, 'tis well known, ſuch as Boniface *the* Martyr, *the Apoſtle of the Germans,* (*as* Baronius *mentions* *) *mutually deſired advice, not only from* Rome, *but of the Primates of* England. *And*

* Ad an. 726. n. 58. Tom. 9.

And whereas (even ſince the firſt Reformation) there have been Archbiſhops *of* Canterbury, *who have not only, with wondrous ſucceſs, govern'd, and defended* Our Church, *from both ſorts of Adverſaries, but have teſtified to the Equity of Her Rubricks, with their own Blood; when we conſider what kind of adverſe parties were the Authors of* Their Martyrdom (*even the ſame who have given the Reformed* Church *of* England, *Her two moſt extreme refining Tryals*) *We muſt acknowledge them in the direct ſucceſſion with* Your Grace, *to be not only*

only the Glorious Inſtruments, but alſo the moſt famous Witneſſes and Proofs of the Moderation *of* our Church: *who bear the firſt Names in Her Dipticks, and deſerve here firſt with Reverence to be mentioned to* Your Grace: *who alſo for your inviolable adherence to the* Church *in ſpite of ſufferings, muſt hereafter be celebrated among* Her Confeſſors.

There may be ſome account, why in this Argument ſuch an undertaking as this (were it more worthy) ſhould eſpecially deſire Your Patronage: *not only in humble deference to the Autho-*

Authority Your Grace *doth ſuſtain in* our Church (*to the univerſal joy, and ſerious triumph of all, whoſe affections have not been depraved with Schiſm and ill nature :*) *but, in a more immediate reference, becauſe to* Your *ſpecial* Archiepiſcopal Prerogative *belongeth the peculiar right and faculty of thoſe diſpenſations, which are a part of the Equity of our Church, and her liberal benignity in that* ἐπιείκεια, *which hath been always honoured as a moſt venerable part of Her Laws.*

Since therefore unto Your Clemency, *is ſo ſuitably committed*

mitted, in this publick Conſtitution, the Cuſtody of our Churches Indulgence and Benignity; The Moderation *of the* Church, *with more than uſual confidence, returns to* Your Grace *for what her Caſuiſts calls* Inculpata Tutela; *and fears not now to be denied, ſince* Clemency *is not only the Dignity of Your* Title, *but Your* Nature: *Neither is Your* Primacy *in our Church more eminent than Your* Moderation *is exemplary and* known unto all: *Which I preſume only to mention, to borrow from thence a moſt Reverend Luſtre and Life to the Noble*

ble Truth I have defended.

And ſo far as I have not improperly now aſſerted the Cauſe of the Church, *in which* You *preſide, I am ſure not to ſink in my truſt of being ſupported by* Your Graces *good acceptance of the ſincere undertaking of*

May it pleaſe Your Grace,

Your moſt obliged, humble
and dutiful Servant,

TIMO. PULLER.

TO THE READER.

IF ever the practice of Moderation, as well as any diſcourſe thereon, were ſeaſonable; it may be ſuppoſed now, when for ought we know, the laſting happineſs of the *Kingdom* and the *Church*, may depend immediately upon this rare and deſirable temper, acknowledged of all moſt excellent.

Yet it is a moſt unaccountable myſtery of our preſent condition, that notwithſtanding the late ſurprizing diſcoveries have had nothing more notorious, than that the chief deſign of the Jeſuit Faction, among the Romaniſts, hath been the utter ſubverſion of the preſent eſtabliſhed *Church of England*: nevertheleſs, they who call themſelves

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our Proteſtant Diſſenters, cannot be induced to come into entire union with our excellent reformed Church; but rather chuſe to unite with thoſe Romaniſts in many of their unreaſonable Cavils.

One of the methods which they who are Principals or Acceſſories in our Diviſions, for our extirpation have uſed, hath been to engage the outcry in popular appeals concerning *Perſecution*, or *Moderation*.

This word and thing it ſelf hath indeed much in it which is very Divine; and therefore the more likely to be made uſe of with deſign, by thoſe who have uſed the moſt holy things to the moſt unhallowed purpoſes.

But I ſuppoſe the Experience which the late Age hath taught us, will not ſo preſently be out of print in our minds, as to make us remit all our caution againſt the rigours of both

both extremes; however they bear the ſame goodly pretences, and unite in the ſame reproach of our Church.

Wherefore in ſincere deſire to aſſiſt the truth and equity of our Churches cauſe, as well as to awaken (if I may be ſo happy) ſome into a more intimate ſenſe of our common real intereſt: I thought it an act of Juſtice, as well as duty, to enter ſome kind of Proteſtation, and proof alſo of the *Moderation of our Church.*

That if our Diſſenting Brethren will but pleaſe to come near, and view ſuch fair and open teſtimonies as I have enumerated; ſome ſympathy with ſo juſt a temper, may help to cool ſome of thoſe Calentures, to aſſwage and allay ſome of thoſe unreaſonable diſorders, which have diſcompoſed the minds of many at preſent adverſe to our Peace.

That while ſo remarkable a part of our Churches beauty appears from ſuch a lifting up of her Veil, ſo gentle and chearful an aſpect may we hope win over ſome of thoſe into better eſteem of our Communion, whom any Symmetry can affect, whom any Moderation can overcome; if they are not already irreconcilable: that ſo the mildneſs and gentleneſs of our Church may no longer aggravate their ſeparation, with ſo much the more injuſtice, unthankfulneſs, and diſingenuity: even as the Moderation of our Church and Government renders the attempts of ſuch Romaniſts as are concerned in them, not only more *ſcandalous and pernicious*, but moſt impious, horrid, and execrable.

As for others among us, who ſometime have appeared weary of their conteſts; however unſetled, hover-

hovering as it were in ſome motions for Union, and frequently are toiling themſelves in tedious contemplations of new Plots and Schemes of Government; framing to themſelves *Idea*'s, not very Platonical, for peace and ſettlement; I conceive a ſeaſonable conviction among ſuch of the real Moderation of our Church, might ſave ſome of them their grievous labours for the future: for how deficient they generally have been, they themſelves have ſhewed: and if our Church is very moderate already, I need not ſay they have been very ſuperfluous.

There are indeed thoſe who are ſtill requiring that the Proteſtant Profeſſion among us be ſetled in a due Latitude; whereas we ſincerely think the very thing deſired is already the true temperament of our Church: and ſuch alſo as in no

ſort encourageth any indifferency or neutrality in Religion, nor offers any ſuch Principles to her Sons, as allows them, *Proteus*, or *Vertumnus* like, to be ſuſceptible of divers ſhapes and forms in Religion; as our Adverſaries who do not underſtand our Church, do ſuſpect: whereas the more any are fixed according to the right Principles of our Church; the truer and firmer Proteſtants ſuch are, we ſhall manifeſtly prove: and the more any are ſuch, the more truly moderate they are, and their deſigns for peace muſt needs be the moſt diſcreet of any, and the more to purpoſe.

So great a bleſſing I confeſs is leſs to be hoped for, ſo long as the Maſters of Factions have got ſuch a mighty Dominion over the minds of their followers, and have ſo far entangled them in their own paſſions and prejudices: neither is it

any

any wonder, that noiſe and paſſion, and hardy confidence, iced over with ſome ſanctimonious pretences, can engage the affections of the vulgar, more than ingenuity and real Moderation: and when once this humour obtains of diſaffecting what is ſetled, with a luſt after Novelties; if what ſome love to call the pattern in the Mount, ſhould ſlide down from Heaven in the midſt of them, it would not continue long in favour; and therefore no wonder if the Church of *England* is antiquated among ſuch who are for new Modes in Eccleſiaſtical matters, to gratify their ſickly phanſies, and moſt divided intereſts.

While this affection is thus cheriſht, and thus kept up; the miſchief on't is, as when we preach ſuch Doctrines as the duty of Communion with the Church, and the like; they generally are moſt ab-

ſent, whom the ſame concerns moſt; ſo all teſtimonies which are brought in the cauſe of Gods Church, are ſeldom taken notice of by ſuch, whom they are moſt proper to convince: among the Romaniſts and the Separatiſts, the Keepers of the peoples underſtandings, not ſuffering them to peruſe what may awaken or enlighten them: and the more proper any thing is for that purpoſe, the more induſtrious are they ſlily to ſtifle the reputation of ſuch endeavours.

However, I think it but juſt to vindicate unto publick authority the ſame fair interpretations, which all private perſons would gladly have for what they ſay or do: and where the Church hath given mild interpretations, on purpoſe for the general ſatisfaction of all, it is but reaſonable to make recognition of the ſame; and when they are perverſly

verſly wreſted, fairly to ſet them forth: and certainly, it is our duty to conſider publick appointments, which oblige us, with all reſpect to their true ends and meaſures, equally repreſented: and it may be thought but a debt of gratitude for us to acknowledge ſuch Liberties and Indulgences as we enjoy; and to defend from malignant detractions the juſt wiſdom of the Church, in its excellent poiſe between undue extremes.

And ſo long as I have uprightly deſigned ſo juſt a duty, the eaſy foreſight of many ignorant or malicious exceptions hath not daſht me out of countenance, but excited me; and the more, becauſe I hope I have not only endeavoured to ſet forth the Moderation of the Church, but to imitate the ſame: In ſo much, that where any thing is ſpoken to our Adverſaries (in our own

defence) I hope it hath not taken example from their own intemperate heats: and ſince the Son of *Syrach* hath bid us (Eccl. 37. 11.) *Not conſult with a coward in matters of war, nor with an envious man of unthankfulneſs, nor with an unmerciful man touching kindneſs*: we deſpair to communicate advice of the Churches mildneſs, with thoſe who are of unmerciful tempers themſelves: therefore the more need we have all, as well as we can, to confirm one another in the recognition of thoſe Virtues, which juſtify the wiſdom of our Church, and afford our ſelves greater ſatisfaction in our Conformity: although ſome are continually of ſuch diſturbed Spirits, uneaſy to themſelves and moroſe, they can ſeldom allow any time to reflect chearfully and thankfully upon the bleſſings they enjoy; however they may give us leave to delight

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our ſelves in the ſerious contemplation of ſuch proportions and meaſures, as in the frame of our Church are moſt obſervable.

Which cannot but afford a rare and ſerious pleaſure as well as uſe; as it muſt be very delightful to behold any imitation of the Divine Wiſdom, which hath made all things in *number, weight, and meaſure*; which governs the World and all his Creatures, according to unſearchable meaſures of Righteouſneſs and Equity, who diſpenſeth all things ſweetly and eaſily.

The more any Civil or Eccleſiaſtical Governments partake of ſuch proportions, it cannot but afford a fine and delicate reflection to find them out and admire them: Such is the lovely proſpect which we cannot but with delight take on the goodly frame and conſtitution of our Church of *England*.

Suit-

Suitable to the rare temper of our excellent *Monarchy* we live under, and the moſt benign diſpoſition of our *Laws*: which *give very much to ſubjects induſtry, liberty, and happineſs; and yet reſerve enough to the Majeſty and Prerogative of any King.*

*Εικ. Βασιλ. §. 27.

Suitable alſo to the moderate Elevation of our *Clime* *: upon which account many have reckoned *England* amongſt the moſt fortunate Iſlands: a true Garden of delight. *Our lot is fallen in a fair ground: yea, we have a goodly heritage: The Zone here for Eccleſiaſtical affairs being very temperate* (as Sir *William Boſwell*'s expreſſion was to the Learned *Mede*.)

* —— *Nulli violabilis aſtro*
Servat temperiem regio: non uritur æſtu,
Non reditura timet glacialis
Sidera bruma:
—fœlicior omni
Terra ſolo: —non altera credam
Arva Beatorum.
H. Gro. ad Reg. Brit. Silv. l. 2.

We (ſaith Biſhop *Bramhall*) *live in the moſt temperate part of the temperate Zone, and enjoy a Government as temperate as the Climate it ſelf: we cannot*

complain

complain of too much or too little Sun: where the beams of Soveraignty are neither too perpendicular to ſcorch us, nor yet too oblique, but that they may warm us *.

* Εἰρήνην δὲ, καὶ τὰ ὀκ ταύτης ἀγαθὰ, ἀέρων τε εὐκρασία, καὶ τῶν καρπῶν εὐφορία. In Evagrio, l. 3. c. 14. de Alexandriâ.

The Moderation of this Church is fitted alſo to promote that *Good nature*, which is noted to have ſuch a peculiar ſenſe in the *Engliſh*; which other Languages do as incompletely expreſs, as many of their models do her frame.

And which is above all, this temper is moſt ſuitable to our *Chriſtianity*: *which is not only the beſt, but the beſt natured inſtitution in the World*; which the Moderation of our Church doth properly cheriſh: and appears to be a moſt noble effect of the mild Oeconomy of the Goſpel: in the quiet and peace of whoſe general reformation of the World, Bleſſed be God the particular reformation

Dean of *Canterbury*, *Nov.* 5. 78.

mation of the Church among us, was very much alike: when a ſingular ſpirit of Moderation deſcended upon our Church, like the gentle dew upon the Fleece of *Gideon*, or as the bountiful gifts came down from Heaven, accompanied with the ſenſible appearances of cloven tongues, in an innocent and lambent flame, on the heads of the Apoſtles, and did them no harm: with ſuch harmleſs Peace and Moderation was the Reformation and Reſtauration of our Church brought about.

But alas! ſince the very *mildneſs* and *gentleneſs* of our *Lord Chriſt*, by which S. *Paul* ſo affectionately entreats the *Corinthians*, (2 *Cor.* 10. 1.) too ineffectually prevails on the Chriſtian World: (Notwithſtanding no kind of temper hath ſuch proper charms for the very nature of mankind) no wonder if that

Modera-

Moderation which is the proper glory of the *Church of England*, cannot perſwade, either the *Romaniſts or Enthuſiaſts*, to be ſenſible of that *wiſdom and law of kindneſs* which attempers all the Commands and Conſtitutions of our Church: wherefore I know no method which can more uſefully and compendiouſly demonſtrate the true merit of our Churches praiſe, than by her *Moderation*, in which all vertues as it were, by one act of comprehenſion, are already contained.

And if none hitherto have on ſet purpoſe undertaken to diſplay the ſame at large, the true reaſon might be, there are ſo many Vertues in our Churches Conſtitution, no wonder if none have applied their labours unto every one of them in particular.

It is this Moderation of our Church

Church which renders her ſo like the Primitive and Apoſtolical pattern; and makes her have ſo much ſympathy with the true Catholick Church of Chriſt.

Unto the judgment of which Church Univerſal, as our Church of *England* ſubmits her ſelf, and would at any time (as King *James* uſed to declare) refer her ſelf to a free and general Council, if it could be had: (Which is a worthy inſtance of her real Moderation)

So and for the ſame reaſon, do I here moſt readily and heartily ſubmit whatſoever I have ſaid or writ, to the Judgment of the Church of *England*: and if in the variety of matter before me, any thing contrary to, or diverſe from the truth ſhe aſſerts, hath eſcaped me, I ſolemnly retract the ſame.

T. P.

VErùm apud Sapientes, atq; in famoſâ nobiliq; Eccleſiâ, & cujus ſpecialitèr filius ſum --- Quæ dixi, abſq; præjudicio ſanè dicta ſunt ſaniùs ſapientis. Hujus præſertìm Eccleſiæ authoritati atq; examini totum hoc, ſicut & cætera quæ ejuſmodi ſunt, univerſa reſervo : Ipſius ſi quid alitèr ſapio, paratus judicio emendare.

S. Bernard Ep. 174.
Ad Canon. Lugdun.

Impri-

Imprimatur,

Ex Ædib. *Lambeth.* *Apr.* 28. 1679.

Geo. Thorp, R^mo in Chriſto Patri & D^no D^no *Gulielmo* Archiep. *Cant.* à Sacris Domeſticis.

THE CONTENTS.

Chap. I. OF Moderation in general. §. 1. *The loud demands of late among us for Moderation taken notice of.* §. 2. *The ſpecious pretences of ſeveral Factions thereunto, expoſed.* §. 3. *The general meaning of Moderation noted.* §. 4. *The uſe of the Greek word for Moderation* (ἐπιείκεια) *as it is borrowed from the Law, explained.* §. 5. *The forenſick notion of Moderation applied to Moderation in Religion.* §. 6. *What is juſtly expected of thoſe who cauſleſly blame our Church with want of Moderation.* §. 7. *Moderation conſidered, not only as a vertue of publick, but of private perſons; both toward their Governours firſt, and alſo toward one another.* §. 8. *Some general rules or meaſures according to natural Juſtice and Chriſtianity, whereby we may judge of the Moderation of the Church; with the deſign of this Treatiſe, declared.* p. 1

Chap. II. Of the falſe notions of Moderation which many have taken up.

§. 1. *How it comes to paſs that the name of Moderation is ſo ſeldom apply'd to what it ought to be.* §. 2. *The ſenſe of that Text inquired into,* Phil. 4. 5. *Let your Moderation be known unto all.* §. 3. *Thoſe words of the Apoſtle purpoſely are directed to the ſuffering ſort of Chriſtians.* §. 4. *Some falſe notions and evil meaning of the word Moderation briefly animadverted on and overthrown.* p. 22

Chap. III. Of Moderation with reſpect to the Church of *England.*

§. 1. *What is to be underſtood by the Church of* England. §. 2. *The Moderation of our Church frequently confeſſed by her Adverſaries: ſometime truly, ſometime upon deſign; but moſt often our Church is reproached and oppoſed for her Moderation by each ſort of Adverſaries.* §. 3. *From the joint oppoſition made againſt our Church by her Adverſaries on either hand, is taken the chief inartificial proof of her Moderation.* p. 33

Chap. IV. Of the Moderation of our Church in reſpect to her Rule of Faith.

§. 1. *In holding to her true and juſt meaſure, as is proved from her Articles and Canons, and other Monuments of the Church.* §. 2. *In her avoiding the extremes of thoſe who take away from the*

due perfection of Holy Scripture, and of others who seem officiously to add thereunto. §. 3. *In her judgment of the letter and sense of Scripture, and in the use of such consequences as are duly drawn from thence.* §. 4. *In reference to the Versions and Translations of Holy Scripture, several instances of Moderation in our Church.* §. 5. *In her Orders also for dispensing the Holy Scripture to all within her Communion.* §. 6. *In governing the reading of the Scripture; and communing on the same.* §. 7. *In her judgment of the Canonical and Apocryphal Books.* §. 8. *The Divine Authority of the Holy Scripture, our Church rather doth take for granted, than prove too laboriously or uncertainly.* §. 9. *All immoderate extravagancies concerning interpretation of Holy Scripture, avoided by our Church.* p. 48

Chap. V. Of the Moderation of the Church in applying the Rule of Faith to it self.

§. 1. *Avoiding extremes on either hand, in relation to the authority of the Universal Church.* §. 2. *The Decrees of Councils.* §. 3. *The Testimony of the Fathers.* §. 4. *Other Traditions.* §. 5. *Our Churches own Testimony.* §. 6. *The use of Reason.*

§. 7. *The Teſtimony of the Spirit.* §. 8. *Of the teſtimony and operation of the Holy Spirit; the judgment of our Church according to great Moderation, more largely declared.* p. 77

Chap. VI. The Moderation of the Church in its judgment of Doctrines.

§. 1. *Our Church doth wiſely diſtinguiſh between what is neceſſary for Salvation, and what is not.* §. 2. *Her Articles are few.* §. 3. *Which are generally exhibited, not as Articles of Faith, but conſent. Concerning ſubſcription.* §. 4. *Our Articles are propounded ſo as to avoid unneceſſary controverſy.* §. 5. *The wiſe Moderation of the Kings of* England, *in their Injunctions to Preachers, and Orders taken to preſerve Truth, Unity, and Charity.* §. 6. *The Controverſies of the late Age are well moderated, by the determinations of our Church.* §. 7. *As our Church requires our conſent in nothing contrary to ſenſe or reaſon, ſo it hath alſo contain'd it ſelf from immoderate curioſity, in treating of venerable myſteries.* §. 8. *Our Church doth not inſiſt upon ſuch kinds of certainty as others without juſt cauſe do exact.* §. 9. *Doctrines are ſo propounded to thoſe in our Churches Communion, as not to render uſeleſs their own reaſons*

reaſons and judgments: The reaſonableneſs of which is proved, and the Objections anſwered. §. 10. *The uſe which we are all allowed of our private judgments, is requir'd to be menag'd with a due ſubmiſſion to the Church. The duty of which ſubmiſſion is laid down in ſundry Propoſitions.* p. 114

Chap. VII. Of the Moderation of our Church in what relates to the worſhip of God.

§. 1. *Our Prayers are not mingled with controverſy.* §. 2. *They are framed according to a moſt grave and ſerious manner, with moderate variety, and proper length.* §. 3. *In the zeal of Reformation our Church did not caſt off what was good in it ſelf.* §. 4. *In all our Churches there are the ſame Rules.* §. 5. *Common Prayers for the vulgar required in Engliſh. To Miniſters and Scholars a juſt and moderate liberty allowed.* §. 6. *The obligation of the Church leaves the method of private Devotions to a general liberty.* §. 7. *Of the Moderation of the Church, in appointing her hours and times of Prayer.* §. 8. *In her uſe and judgment of Sermons.* §. 9. *In what is required of people with reference to their Pariſh Church.* §. 10. *The excellent Moderation*

tion of the Church in her Orders for the reverent reading of Divine Service, and Conſecrating the Sacraments in ſuch a voice as may be heard. §. 11. *In her Form and uſe of Catechizing.* §. 12. *The intereſt of inward and outward worſhip, are both ſecured according to an excellent Moderation in our Church.* §. 13. *The Moderation of the Church in what relates to Oaths.* p. 166

Chap. VIII. Of the Moderation of the Church in relation to Ceremonies.

§. 1. *In the Ceremonies of our Church which are very few, and thoſe of great antiquity, ſimplicity, clear ſignification and uſe; our Church avoids either ſort of ſuperſtition.* §. 2. *They have conſtantly been declared to be in themſelves indifferent and alterable: but in that our Church avoids variableneſs, is a further proof of its Moderation.* §. 3. *They are profeſſed by the Church to be no part of Religion, much leſs the chief; nor to have any ſupernatural effect belonging to them.* §. 4. *Abundant care is taken to give plain and frequent reaſons and interpretations of what in this nature is enjoined to prevent miſtakes.* §. 5. *The Moderation of our Church even in point of Ceremonies compar'd with thoſe who have raiſed ſo great a duſt in this*

this Controverſy. §. 6. *Many innocent Rites and uſages our Church never went about to introduce, and why.* §. 7. *The Obligation of our Church in this matter is very mild.* §. 8. *The Moderation of our Church in her appointment of Veſtments.* §. 9. *The Benedictions of our Church are according to great Piety and Wiſdom ordered.* §. 10. *The Moderation of our Church in her appointments of Geſtures.* §. 11. *Of the reſpect which is held due to places and things diſtinguiſhed to Gods Service; our Church judgeth and practiſeth according to an excellent Moderation.* p. 201

Chap. IX. Of the Moderation of our Church, with reſpect to Holy-Days, namely, both the Feaſts and Faſts of the Church.

§. 1. *The Feaſts of the Church are few; and thoſe for great reaſon choſe: with care to avoid the exceſſes of the Romaniſts.* §. 2. *The further behaviour of the Church in her Feaſts, moſt uſeful and prudent.* §. 3. *We celebrate the memory of Saints, but of none whoſe exiſtence or ſanctity is uncertain.* §. 4. *The excellent ends of our Churches honour to Saints, are ſet down.* §. 5. *That they are Feſtivally commemorated, not out of opinion of*

worſhip, or merit, or abſolute neceſſity thereof to Religion. §. 6. *Our Church runs not into any exceſs, in any Prayer to Saints.* §. 7. *Nor with reference to Images.* §. 8. *Whether our Church in any of theſe practices, be juſtly charged of Popery, by thoſe, who Canonize among themſelves thoſe who are of uncertain ſanctity.* §. 9. *The Moderation of our Church in its honour given to Angels.* §. 10. *And to the Bleſſed Virgin.* §. 11. *Our Church hath taken great care, that a ſpecial honour be had to the Lords Day; and that the Lords Day, nor any other Feſtival, be abuſed to Luxury and Impiety.* §. 12. *The Moderation of the Church, with reference to its Muſick and Pſalmody.* §. 13. *The Moderation of our appointed Faſt: The Lenten or Paſchal Faſt, how far Religious by the Precept of the Church.* p. 234

Chap. X. Of the Moderation of the Church in reference to the Holy Sacraments.

§. 1. *The Moderation of our Church raiſeth no ſtrife about words relating thereunto.* §. 2. *Her Moderation in what is aſſerted of the number of Sacraments.* §. 3. *In that her Orders for the Adminiſtration of the Sacraments are moſt ſuitable to the ends of their appointments.* §. 4. *In that*

that our Church doth not make the benefit of the Sacraments to depend upon unrequired conditions.

In reference to Holy Baptiſm, §. 1. *Our Church doth make nothing of the eſſence of Baptiſm, but the uſe of the invariable Form.* §. 2. *The Moderation of our Church toward Infants unbaptized. Her ſound and charitable judgment of ſuch as die after Baptiſm.* §. 3. *In ſome neceſſary cautions referring to the adminiſtration of Baptiſm.* §. 4. *Referring alſo to the ſuſceptors.* §. 5. *In what is required of them who adminiſter that Sacrament.*

In reference to the Holy Supper of our Lord, §. 1. *The ſame is with us celebrated in both kinds.* §. 2. *The Doctrine of Tranſubſtantiation is rejected by our Church: not running to the other extreme of denying a real preſence of Chriſt in the Sacrament.* §. 3. *The Moderation of our Church in complying with the neceſſity of the Age: but not with the Church of* Rome *and others, who require their people to communicate not ſo much as thrice a year.* §. 4. *Participation of the Holy Supper required after Confirmation, but not after the rigid Examinations of ſome, or the auricular Confeſſions of others; Neither is it made a private banquet.* §. 5.

In

In our Church there is not to be a Communication of the Euchariſt without Communicants: The Moderation of the Church in other Rubricks referring to the Holy Communion. p. 272

Chap. XI. Of the Moderation of the Church in reference to other Rights and Uſages.

§. 1. *The Moderation of the Church in its Judgment and uſe of* Confirmation.

§. 2. *Concerning* Matrimony, *allowing her Clergy to marry: affording opportunity of voluntary celibacy in our Univerſities, according to a commendable moderation. Undue degrees of Marriages, and ſome particular Times forbid,* &c.

§. 3. *In reference to* Holy Orders. 1. *The Moderation of the Church in her Conſecrating Miniſters.* 2. *In taking care to have them be as they ought to be, both before and after Ordination, with good effect.* 3. *Yet if not ſo great as is deſired, why the Church ought not to be accuſed.* 4. *In retaining ſuch Orders of Miniſters in the Church as are Primitive.* 5. *The Moderate Judgment of the Church concerning ſuch as have been ordain'd in the Church of* Rome, *and elſewhere.* 6. *Our Church endeavours to preſerve all due regard to what-ever is conſecrated*

conſecrated to God. 7. *The Power of the Keys aſſerted in our Church with due moderation.*

§. 4. *Of* Penance. 1. *The Moderation of our Church, between thoſe who ſleight* Penance, *and thoſe who explain it extravagantly.* 2. *The Confeſſion of our Church which is required, is ſuitable to the deſign of Repentance.* 3. *The Seal of Confeſſion in our Church is as ſacred as it ought to be.* 4. *The uſe of External Penance in our Church, according to due Moderation.* 5. *The uſe of* Abſolution *in our Church maintained according to a juſt temper.*

§. 5. *For* Viſitation of the Sick. 1. *The worthy care of the Church therein, and ſome Inſtances of its Moderation referring thereunto.* 2. *Our Churches care for preparing thoſe who are of her Communion for Death, without extreme Unction in uſe in the Church of* Rome. 3. *Many Inſtances of the Moderation of the Church, referring to the* Burial of the Dead. p. 289

Chap. XII. Of the Moderation of our Church, in what concerns the Power of the Church.

§. 1. *The Moderation of our Church, owns the Power of the Church to be only Spiritual.*

ritual. §. 2. *All other Power which Eccleſiaſtical Perſons receive, is readily acknowledged entirely depending on the favour of our Kings.* §. 3. *The Intereſts of the Kingdom and the Church, are excellently accommodated in our Conſtitutions, which is not done in other Models.* §. 4. *The pious Moderation of our Kings preſerving their own rightful Supremacy, and leaving to the Church the exerciſe of their Spiritual Power, acknowledged by our Church.* §. 5. *The juſt Right of Kings ſhamefully invaded by other Sects pretending Divine Right: Concerning which Claim, the Moderation of our Church obſerved.* §. 6. *The dutiful Moderation of our Church in aſſerting Monarchy: The firſt Canon,* 1640. *juſtified.* §. 7. *All Intereſts of Humane Society, eſpecially of Subjects Allegiance in our Church abundantly ſecured, which is not done by thoſe in ſeparation from her.* §. 8. *The Ordinances of our Church, are framed with great Mildneſs and Moderation.* §. 9. *The ſame compared with the mild Obligation which Cardinal* Bellarmine *pretends the Church of* Rome *lays upon thoſe of her Communion.* §. 10. *Sundry Inſtances of our Church's great regard to Equity.* p. 331

Chap.

Chap. XIII. Of the Moderation of the Church and Kingdom, referring to the Adminiſtration of Publick Laws towards Offenders.

§. 1. *The occaſion of that Miſtake which is concerning the unlawfulneſs of Coercion in caſes which concern Religion.* §. 2. *It may be very well conſiſtent with the Moderation of the Church (beſides her own Cenſures) to approve and ſometimes deſire ſuch Coercion.* §. 3. *The Uſe thereof in many Caſes relating to Religion, the undeniable Right of the Chriſtian Magiſtrate.* §. 4. *Some of the chief Objections hereunto Anſwered.* §. 5. *Sundry proper Inſtances of the great Gentleneſs and moſt indulgent Care of our Church toward all its Members.* §. 6. *The Moderation of the Church and Kingdom not without their requiſite and juſt Bounds.* §. 7. *The Recourſe which our Church deſires may be made to the Secular Arm, is not but upon urgent and good Occaſion.* §. 8. *Our Government defended from unjuſt Clamours of Perſecution, of the Romaniſts on one ſide, and the Separatiſts on the other.* §. 9. *The Kings of* England *ſince the Reformation, and eſpecially his preſent Majeſty, Glorious Examples of this Mode-*

Moderation. The effect of this Moderation yet much desired and wanted. p. 353

Chap. XIV. Of the general Moderation of our Church toward all that differ from her, and are in error.

§. 1. *Our Church takes universal care to satisfy and reconcile those who differ from her: Particularly our Domestick Dissenters, to whom sundry Concessions have been made.* §. 2. *Our Church is not forward to denounce Curses against those who are not of the same Judgment with her.* §. 3. *Our Church doth not judge all according to the Consequences of their Doctrines.* §. 4. *In refusing an adverse Party, Our Church gives an excellent Example, not to use odious Names.* §. 5. *Our Church useth great care to preserve and restore peace.* §. 6. *The Moderation of the Church gives it a singular advantage to convince Dissenters upon right and proper Principles.* §. 7. *The Moderation of our Church doth incomparably qualify Her to arbitrate and reconcile the present differences of the Christian Churches.* §. 8. *A Supposition laid down of the most possible means of Reconciling a Protestant, and such a Romanist as lays aside Infallibility: and that the Church of* England

land *hath done her part, in what was fit, toward any juſt Reconciliation.* §. 9. *An Anſwer to that common Calumny of the Separatiſts, that our Governours in the Church of* England *have more peace and reconciliation for* Papiſts, *than for the moſt moderate* Proteſtant *Diſſenters.* p. 385

Chap. XV. Of the Moderation of the Church toward other Churches and Profeſſions of Men.

§. 1. *In that Univerſal Concord which our Church hath maintained with all, ſo far as lawfully and uſefully it may.* §. 2. *Her proteſting againſt unſufferable Abuſes, well conſiſting with her Moderation and Charity.* §. 3. *Our Church leaveth other Churches to the uſe of their liberty, and vindicateth that uſe mutually.* §. 4. *Her eſpecial Moderation and Charity toward the Greek Church.* §. 5. *Our Church's Modeſty and well-becoming Behaviour toward other Churches; and their mutual affection unto Ours.* p. 411

Chap. XVI. Of the Moderation of the Church of *England* in her Reformation.

§. 1. *The Reformation of our Church, as it had juſt grounds, and was by juſt Authority,*

Authority, ſo it was managed with due Moderation; the Idea *of our Reformation having been impartial.* §. 2. *The whole manner of it (ſo far as concerned our Church) was with great temper.* §. 3. *She ſeparated from the Romiſh Errors, not from their Perſons any more than needs muſt.* §. 4. *Our Charity exceeds that of the Church of* Rome, *which denies Salvation to all who are not of her Communion.* §. 5. *The Preparation of our Church to ſubmit to the Church Univerſal, ſaves us from Schiſm.* §. 6. *The Reformation of our Church was the more Chriſtian, becauſe not fierce, but well governed.* §. 7. *Albeit the Moderation of our Church ſeems to have enraged her Adverſaries; yet becauſe of this Moderation, our Church is the better prepared to ſurvive Perſecution.* §. 8. *The Moderation of our Church in her Reformation, was founded on Rules of abſolute Juſtice, as in ſundry great Inſtances is made to appear.* p. 423

Chap. XVII. Of the Moderation of our Church in avoiding all undue Compliances with Popery, and other ſorts of Fanaticiſm among us.

§. 1. *Notwithſtanding our Reformation is the moſt of any oppoſite to Popery, how it*

it hath been the craft of the Roman *Agents, to raiſe of it ſuch a ſuſpicion of Popery, as hath been artificially made a very unhappy Inſtrument of the Diviſions which are from our Church.* §. 2. *How the great Labours of our Biſhops, and our Clergy, remaining the moſt impregnable defence of the Reformation, hath ſtir'd up the more earneſt oppoſition of the Church of* Rome *to our Church.* §. 3. *The vain and ungrateful jealouſies of our Separatiſts and Enthuſiaſts, are the more unjuſt, becauſe they have appeared really acted by that Intereſt, (not in intention, but in event).* §. 4. *Therefore it is a moſt ſeaſonable work at this time to caſt open thoſe Maſquerades.* §. 5. *Some Moderate Cautions here inſerted to prevent any unkind Miſtakes.* §. 6. *Some Objections to ſuch an undertaking here anſwered.* §. 7. *That our Separatiſts and Enthuſiaſts generally (more or leſs) do conſpire (in fact, albeit not in intent) with the Romaniſts; inſtanced as a Specimen, in twenty Particulars.* §. 8. *Particularly how the Quakers are one with the Papiſts (how ignorantly ſoever) in ſundry Inſtances.* §. 9. *By what ſteps and degrees theſe Progreſſes commonly are made toward*

Papery by ſuch as ſeparate from Communion with our Church. §. 10. *What hath been ſaid, confirmed by other rational Proofs.* §. 11. *Some further Reaſons why the Clergy, and faithful Sons of our Church, cannot be thought thus concerned, in ſo much as an Eventual Conſpiracy.* §. 12. *An eaſy Divination of the Conſequences of theſe things, if a due ſenſe of theſe Matters be rejected, when ſo fairly and often recommended to the common notice of all, with a ſincere and affectionate cloſe to ſuch as this Addreſs moſt doth concern.* p. 455

Chap. XVIII. Of the Moderation of our Church, as it may influence Chriſtian Practice, and eſpecially our Union.

§. 1. *Some proper Inferences from what hath been inſiſted on at large.* §. 2. *Sundry general Rules agreeable to Reaſon and Chriſtianity; by which the Moderation of private Perſons may be meaſured and directed, particularly of our Diſſenting Brethren.* §. 3. *Some proper means to reduce Diſſenters into Union with the Church, with all Moderation propoſed.* §. 4. *The hearty Profeſſion of the moderate and ſincere purpoſes of the Writer.* §. 5. *One or two Caveats entred, to prevent miſtake; and*

and for the Caution of such as will attempt to disprove the main Proposition here designed to be evinced. §. 6. *Some good Wishes to the Adversaries of our Church on both sides, such as a fit to conclude a Treatise of the Moderation of our Church.* p. 507

ERRA-

ERRATA.

——*Vitiis nemo ſine naſcitur: optimus ille*
Qui minimis urgetur —— Horat.

PAge 5. marg. *r. importabile*, *p.* 55. *l.* 10. for (,) *r.* (;) *p.* 128. marg. *r. Fur*, *p.* 294. marg. *r. quam*, *p.* 306. *r. carybdin*, *p.* 311. *r. ſacerdotali*, *p.* 315. *r. apud*, *p.* 324. marg. *r. exprimo*, *p.* 325. marg. *r. Milev.* and *exeq. p.* 328. *l.* 22. *dele* thoſe, *l.* 24. *dele* were, *p.* 346. *l.* 8. *r.* Counſels, *p.* 378. *l.* 27. *r.* oppreſs, *p.* 385. *l.* 20. *r.* refuting, *p.* 387. *l.* 26. *r.* rightly, *p.* 485. *l.* 8. *r.* auſterity, *p.* 495. *l.* 1. *r. Pucklington*, *p.* 533. *l.* 16. *r.* laught.

THE

THE MODERATION OF THE Church of England.

CHAP. I.

Of Moderation in general.

§. 1. *The loud demands of late among us for Moderation taken notice of.* §. 2. *The ſpecious pretences of ſeveral Factions thereunto, expoſed.* §. 3. *The general meaning of Moderation noted.* §. 4. *The uſe of the Greek word for Moderation* (ἐπιείκεια) *as it is borrowed from the Law, explained.* §. 5. *The forenſic notion of Moderation applied to Moderation in Religion.* §. 6. *What is juſtly expected of thoſe who cauſleſly blame our Church with want of Moderation.* §. 7. *Moderation conſidered not only as a vertue of publick, but of private perſons;*

both toward their Governours firſt, and alſo toward one another. §. 8. *Some general rules or meaſures according to natural Juſtice and Chriſtianity, whereby we may judge of the Moderation of the Church; with the deſign of this Treatiſe, declared.*

§. 1. WE have of late with both Ears, heard the loud demands made for Moderation among us: even ſince the Reſtitution of our Church, to its own admirable and equal temper; even ſince the unſpeakable Clemency of our moſt Gracious King, and the extraordinary indulgence of the Laws, have really anticipated ſo much Moderation, as reaſonably might have dampt ſome of thoſe vehement out-cries, which ſeem ſtill to offer violence to our ſenſes, as well as to the peace of the Kingdom, and the Church.

But that the ſound might come more awful to religious Ears, on both ſides the cry hath been ſet up in the words of Holy Scripture: *Let your Moderation be known unto all, the Lord is at hand.* (Phil. 4. 5.)

Moderation therefore being the word in faſhion, by which all divided parties among us uſe to ſanctify their appeals, and make

make their pretences ſeem virtuous; It is firſt to be wiſht that real Truth and Goodneſs, which are the genuine effects of true Moderation, were as common as the noiſe of either.

§. 2. All agree that Moderation is an excellent vertue, as they ſaid of *Hercules*, Who ever diſpraiſed him? hence the ſeveral Factions make ſuch ſpecious pretences thereunto: The ſanctimonious Phariſees affected the appearance of mighty moderate Men: they could in the very twinkling of an eye, caſt their countenances into a ſolemn mortify'd guize: and they were the firſt that inveighed againſt Perſecution; and cryed out: *If we had been in the days of our forefathers, we would not have been partakers with them in the bloud of the Prophets:* (S. Matt. 23.30.) however they were in their principles prepared to fill up the meaſure of their Fathers: Wherefore our Bleſſed Lord called them *Serpents* (v. 33.) a ſubtle, nimble, inſinuating generation, full of folds and intrigues, humble and flexible in all appearances of Moderation, to wind and turn their pretences, but they were a generation of Vipers, immoderately cruel and dangerous.

In this (as in many other Inſtances) many of the Romaniſts and the Enthuſiaſts, exceedingly agree, as acted by the ſame ſpirit and practice of Phariſaiſm. The firſt compaſs ſome Emiſſaries of *Rome* take to make a Proſelyte, or a *Novice* (as our *Homily* calls him [a]) is with all goodly ſemblance of Moderation: This they ſhew, this they promiſe, this they challenge from others, as eſpecially their due: this upon ſundry occaſions they extol as peculiarly ſignal among themſelves.

[a] Hom. of good Works.

In the Recantation framed for *Antonius de Dominis*, he is made to extol *the mild and fatherly care of the Holy Inquiſition* [b]; *which watcheth attentively over our Lords flock; the ordinary armour of which tribunal, are ſound doctrine and inſtruction full of charity.* The *Anſwer* alſo made in his name [c] to Biſhop *Hall*, ſaith: *The Roman Church doth by no means perſue thoſe who differ from it, but teacheth and inſtructeth them friendly, bears them peaceably*, &c. And the *Catholick Apologiſt* [d] very earneſtly contends, that *Papiſts are more merciful than Proteſtants to Diſſenters; and do uſe them very kindly: Mark in this matter* (ſaith the *Rhemiſt* [e])

[b] *Sanctæ Inquiſitionis benigna ac paterna cura ſuper Dominicum gregem.* Conſil. reditus, p. 23. Engl. tranſl. p. 29.

[c] P. 56. *Parum abſuit quin ego Philarides & Mezentios apud vos experiver.* Ibid.

[d] P. 305.

miſt [c]) *the wiſdom and moderation of Holy Church. After I knew* (ſaith *de Creſſy* [f]) *that the Church of* Rome *was more moderate and condeſcending than before*, &c. Yea the pretences to Moderation have ſwell'd to that height among ſome in the Roman Church, that *Eraſmus* [g] hath noted, *Some in his time diſputed, whether the Pope was not more mild and moderate than Chriſt himſelf, who never was read to have recalled any from the pains of Purgatory.* But of all methinks Card. *Bellarmine* hath a moſt pleaſant Chapter, only to ſhew the exceeding gentleneſs and Moderation of the Church of *Rome*, in the mild obligation, and ſparing number of its Laws (which we ſhall afford a particular conſideration, *Ch.* 12. §. 9.)

[c] Pref. to the *Rhem.* Tranſl. of N. T.

[f] *Exomologeſis, c.* 41. *p.* 290.

[g] Eraſm. *in* N. T. *ad.* 1 *Tim.* 1.

V. Apologiam Smytheam de benignitate Eccleſiæ.

Non eſt quòd querantur onus legum Pontificiarum & numero & gravitate eſſe impoſſibile.

Lorinus *in* 15. *Actor.* 28.

By almoſt infinite arts of this nature they are very induſtrious to decoy the credulous into the belief of themſelves: always repreſenting the Boſom of their Church, as a warm, ſoft, eaſy place, full of mercy and indulgencies: And thus far their pretences may be allow'd of, that they both recommend and uſe all ſoft and gentle means to bring men to an allowance of that Doctrine they would inſinu-

ate; but as it is only there where they cannot uſe more forcible ones, ſo that courſe continues no longer than till they have brought them over to their Church, whoſe authority over its own members is always kept up in its utmoſt force and rigour.

S. *Auſtin* [h] tells us, how the Enthuſiaſtic Donatiſts (though both they and after them the Circumcellions, were intolerably ſevere to the Catholicks when they had power, yet) were great Advocates for Liberty of Conſcience in the free practice of it: Which becauſe *Julian* [i] the Apoſtate granted them (in crafty deſign to confound Chriſtianity [k]) how did they magnify him as a mighty Moderate [l] Prince, and ſet up his Image? and Eccleſiaſtic Hiſtory abounds with inſtances of moſt Hereticks, who invaded the Church by this ſerpentine way of inſinuation: entring in by all ſupple accommodation to the innocence and mildneſs of the Dove: but afterwards they appeared of another ſpirit: like the Locuſts of the bottomleſs pit: Rev. 9. 9. *Which had hair as the hair of Women,*

[h] *Contra Gaudentium, l. 2.*

[i] *Monebat Julianus ut quiſq; (nullo vetante) religioni ſuæ ſerviret intrepidus: quod agebat adeo obſtinatè, ut diſſentiones augente licentiâ non timeret unanimem plebem.* Am. Marc. *l.* 22. §. 3.

[k] *Eo modo Chriſti nomen de terris perire putavit, ſi ſacrilegas diſſentiones liberas eſſe permitteret.* S. Aug. *Ep.* 166.

[l] *Quod apud eum ſolum Juſtitia locum haberet.* S. Aug. *c.* Petil. *l.* 2. *c.* 97.

Women, but their teeth were as the teeth of Lions; and they had tayls like unto Scorpions, and they had ſtings in their tayls: v. 10. So among the Diſciplinarians to the fifth Monarchy man; when they want power and opportunity, they have all ſhew of gentleneſs, and of calmneſs, as a Lamb [m]; but when the evil ſpirit moves them to reſiſt and overthrow; how full are they of the higheſt Corybantick Fury!

[m] *Nulla beſtia manſueta dicitur quæ neminem mordet cùm dentes & ungues non habet.*

§. 3. Since then ſo many oppoſite parties pretend all to Moderation [n], as the ſpecial vertue in which they themſelves excel, and require it of others with a countenance of pity that they want it: the miſtake is, either they know not what true Moderation is, or elſe they judge amiſs of them to whom it belongs. To proceed therefore more clearly, We ſhall firſt enquire into the name and thing it ſelf: for the better underſtanding alſo of that Text, Phil. 4. 5. *Let your Moderation be known unto all:* and for the right application thereof.

[n] *O mites Diomedis equi, Buſiridis aræ Clementes, Tu Cinna pius, Tu Spartace lenis!*

Moderation in general may note that fit and proper temper which is obſerved in matters of judgment and practice: a taking right meaſures (as the phraſe is)

and avoiding all undue extremes: and therefore is the effect of ſuch a Prudence as doth contain the affections and endeavours within thoſe proportions and bounds as are moſt ſuitable to the goodneſs of the end, and the neceſſity and uſe of the means: and thus it doth not differ much from that Mediocrity, in which *Ariſtotle* placeth the formal reaſon of vertue, the definition of which he doth no otherwiſe eſtabliſh [o], than in the judgment of a truly prudent man: All vertue conſiſting either in a Mean, or in a Moderation; and being the effect of prudence, it may receive ſeveral names [p], according to the condition of the matter about which it is converſant.

[o] Καὶ ὡς ἂν ὁ φρόνιμος ὁρίσειε. Ariſt. *Eth. l.* 2. *c.* 6.

[p] *Poteſt tamen eſſe quòd nomen* ἐπιείκεια *apud Græcos per quandam ſimilitudinem transferatur ad omnes moderationes.* D. Thom. 2. 2dæ. *Q.* 120. *art.* 2.

§. 4. Ἐπιεικὴς, or ἐπιείκεια (which we commonly render) Moderation is a word frequently uſed by *Ariſtotle:* and was taken from the Greeks into the Treatiſes of the Roman Laws: Yea, ſo excellent is the ſenſe of the word, according to the explication of the Philoſopher; that the moſt skilful in the Roman Laws and Language; and *Juſtinian* himſelf, and his Reformers of the Laws, never fitted any Latine

Latine word for the ſame entire ſence: Neither doth any common language reach the full comprehenſion of the ſame ſignification: wherefore the Civilians [q], and Schoolmen [r], and others, do very frequently accept of the ſame Greek word, thereby to expreſs that kind of *Equity*, which ſometime gives a remiſſion to the rigour of Laws; ſometime doth ſupply their deficiencies.

[q] *Bonam fidem Græci* ἐπιείκειαν, *nos bonum & æquum dicimus.* Minſinger. *l.* 4. *Tit.* 6.

[r] D. Tho. 2. 2æ. *Q.* 120. *art.* 1. *V.* Suarez. *de Legibus.*

So that ἐπιείκεια, Moderation as it is now generally uſed, is a word borrowed from the Law, and is uſed by the Maſters thereof to denote ſuch a gentle and benign temper, as diſpoſeth thoſe who have the adminiſtration of the Laws to remit of their rigour, where either (firſt) they preſs too hard upon particular perſons; or elſe (ſecondly) to ſupply the defects of the ſaid Laws, where they provide not ſufficiently for particular Caſes: in order thereunto, ſquaring their determinations by the natural rules of juſtice and goodneſs, rather than by the letter of the Law.

§. 5. The reaſon why I firſt make *gentleneſs, or meekneſs*, a part of the definition of this (ἐπιείκεια) Moderation, is, becauſe

because of the derivation of the word: and because those who are presumed best to understand the sense of words (as *Phavorinus* [f], *Hesychius* [t], *Suidas* [u], and the *Glossary* [x], and others) do unanimously interpret what we render Moderation (and [y] such words as have cognation with the same) by those other expressions of gentleness, meekness, and a mild disposition, to yield to those we have to do with: but especially they aim to express in its signification, such a calm and quiet temper, as is not ruffled with passion: A temper of mind, not only exceedingly requisite in a Judge, but also pre-required to that benignity and kindness which we have said this ἐπιείκεια Moderation doth include: Rough and angry minds being not likely to consult the ease of those that are to be judged by them.

Secondly, There is the like evidence from the same authorities [z], for including *benignity and kindness* in the definition of (ἐπιείκεια) Moderation; which is much according to *Aristotles* mind [a]; and the

[f] Ἐπιεικὴς, παρὰ τὸ εἴκειν καὶ ὑποχωρεῖν. *Phavorinus.*

[t] Ἐπιεικέα ἐγχωροῦντα, ἐπίεικτα, ὑποχωρητά. ἐπιοικὸς, προσηνὲς, μέτριον, πρᾶον. *Hesychius.*

[u] Ἐπιεικὴς, πρᾶος, μέτριος. *Suidas.*

[x] Ἐπιείκεια, *Glossario mansuetudo, clementia, modestia.* Gro.

[y] Ἐπιεικεστάτη παρὰ Ἡροδ. μετρία, εὐγνώμων, καλῶς ἔχουσα. *Suidas.*

[z] Ἐπιεικῶς—τὸ μετὰ ἐπιεικείας καὶ χρηστότητος. *Phavorinus.* Ἐπιοικὸς, ἀγαθόν. *Hesych.* [a] ὥστε καὶ ἐπὶ τὰ ἄλλα ἐπαινοῦντες μεταφέρομεν, ἀντὶ τοῦ ἀγαθοῦ ἐπιεικέστερον, ὅτι βέλτιον δηλοῦντες. Arist. *Nicom. l.* 5. *c.* 14.

Latines

Latines alſo generally render the ſame by *æquum* and *bonum*[b]: and indeed this goodneſs and kindneſs properly belong to the account of this Moderation, becauſe of thoſe benign effects which we have affirm'd it diſpoſeth men to, which are next to be conſidered.

[b] *Malt igitur Accurſius æquum & bonum diſtinxit.* Bud. *in Pandect.*

For the better underſtanding whereof, we are to remember, that though ἐπιείκεια Moderation, may in a more general ſenſe extend to other things which may ſtand in need of Correction; yet in the forenſic ſenſe wherein we take it, it refers only to the Laws, and is defined by *Ariſtotle* [c] to be *the Correction of the Laws wherein becauſe of their univerſality they are deficient.* From whence, as it muſt be ſuppoſed, to be confined to thoſe to whom the adminiſtration of the Laws is committed, who alone can have the power of correcting them: So nothing therefore will be further requiſite to ſhew, than that it diſpoſeth them, where the Laws preſs too hard upon particular perſons, to relax the rigour of them; as on the other ſide, where they do not ſufficiently provide for them, to ſupply their defect.

[c] Ἐπανόρθωμα νόμου ᾗ ἐλλείπει διὰ τὸ καθόλου. Ariſt. *Eth. l.* 5. *c.* 14.

All Laws we know are for the puniſhment of evil doers, or for the praiſe of them

them that do well: but it being impoſſible ſo to provide for the puniſhment of evil doers, as not ſometime to bring even the innocent within the compaſs of it; becauſe what generally conſidered, ought to be lookt upon and cenſured as evil, may yet upon ſundry conſiderations and circumſtances have nothing of evil in it, or at leaſt be worthy of pardon; Either the innocent muſt ſuffer together with the nocent (which ſo benign a vertue as that we treat of cannot allow) or it muſt diſpoſe thoſe to whom the adminiſtration of the Laws is committed, to remit of their rigour in ſuch particulars, and exempt them from the undergoing of it: It being in like manner impoſſible for Laws ſo to provide for the encouragement of thoſe who deſerve well, as that ſometime ſuch may not be paſt over neglected; partly becauſe all caſes cannot be foreſeen by the Lawgiver; and partly by reaſon of the ſhortneſs of his expreſſions; Either ſome who may deſerve encouragement may be excluded from partaking of it (which ſo benign a vertue as we ſpeak of cannot eaſily permit) or it muſt diſpoſe thoſe to whom the adminiſtration of the Laws is committed to ampliate their favours; and to take ſuch within the compaſs of them. Only,

Et ſcriptam legis angustum interpretatio diffusa. Sen. *l.* 4. *controv.* 27.

Only, whereas the exceſs and defect of Laws in theſe particulars, cannot be ſuppoſed to be corrected by ſuch meaſures of juſtice and goodneſs as are not of a certain and fixed nature; ſo there being no ſuch meaſures, beſide the natural rules of juſtice and goodneſs; the ſame (ἐπιείκεια) Moderation muſt conſequently be thought to prompt them, to whom it belongs, to govern their determinations by theſe rules, in order to the attaining its benign and equitable deſigns. And indeed the true love of the common good doth properly lead to this benignity which tempers juſtice [d]: wherefore Equity and Moderation is the publick honeſty of the Laws; without which, Juſtice often would be turned into Wormwood: It contains the excellent ſpirit (διάνοια) the mind and reaſon of the Law, and is the moſt ſacred and venerable part of it: As it is the honour and perfection of the Laws [e]; ſo it is the Sanctuary of ſuch as happen to be oppreſſed by the rigour of the Letter.

Juſtinitum eſt propter circumſcripta mandata, at bonitas ſive æquitas eſt veluti fons perpetuo ſcatens & perennis. Tract. de legib. l. 2. c. 6.

[d] *Æquitas eſt benignitas juris. Eſt rationabilis modus ſive temperamentum recedens ex cauſâ à communibus regulis Juris.* Bartol. l. 1. F. de legibus.

[e] *Quid aliud eſt reſtituere in integrum, niſi laxare juris vigorem?* Calv. lex. jurid.

I have inſiſted ſomewhat long upon this notion of (ἐπιείκεια) Moderation, as becauſe it is the primary one, and the ſtandard

ſtandard of all the reſt; ſo becauſe it will help us to diſcover what is the true notion of it in Religion (which is that we are moſt eſpecially to enquire into.) Taking it in the ſtricteſt ſenſe; ſo it can have no other meaning when applyed unto Religion, than ſuch a meek and benign temper as may diſpoſe thoſe to whom the adminiſtration of it is committed, to relax the rigour of the Laws; where they preſs too hard in particular Caſes: or ſecondly, To ſupply the defects of thoſe Laws where they provide not ſufficiently for them.

§. 6. But as thoſe who would blame our Church for the want of this (ἐπιείκεια) Moderation, ought firſt of all to ſhew, that there are ſuch rigours, or defects in her Laws as to particular perſons; and then that they are not conſidered: So, if they cannot do this, they muſt acknowledge that which they would blame in the Church to belong to themſelves. 2. Such ought to evidence their charge from the natural principles of juſtice and goodneſs; or at leaſt by thoſe which Chriſtianity hath taught us: theſe, and theſe alone, being the meaſures by which this (ἐπιείκεια) Moderation is to proceed, and

and therefore to be ſatisfied of the other by.

§. 7. But becauſe words do not alway continue in their ſtrict and proper ſenſe, but extend alſo to ſuch ſenſes as hold Analogy with the other: and becauſe too, it is certain, that the Scriptures make uſe of this very word in other ſignifications (as their making it the duty of private as well as publick perſons, doth ſufficiently demonſtrate) therefore it muſt be granted, that there are other ſorts of (ἐπιείκεια) Moderation required, beſide that before mentioned; but which muſt be judged of by the Analogy they hold with it; yea, with the whole definition of it: for otherwiſe they may not only not deſerve the name, but may have nothing commendable in them; for even lenity and benignity (how excellent ſoever in themſelves) may become evil, when employed where ſeverity ought to be uſed: Wherefore that we be not condemned in what we ſeem to approve, it will be requiſite that we have that notion in our Eye, which is the ſtandard of all the reſt: I mean (ἐπιείκεια) Moderation truly ſo call'd.

Which may be conſidered: as a Vertue in private, or in publick perſons. As in private

private perſons again with reference to publick perſons (and particularly the Governours of the Church) or with reference to one another. 1. If we conſider the (ἐπιείκεια) Moderation of private perſons to publick perſons, ſo it will be found to conſiſt in the judging of the Laws of their Superiours, by the rules of Juſtice and Charity; and particularly by that Charity the properties whereof are deſcribed by S. *Paul*, in the 1 *Corinth.* 13 *Ch.* For if that be a Charity which is due from one to another, even to the meaneſt Members of Chriſts Body; how much more to the Governours thereof? For as *Cicero*[f] truly ſaith, There are often injuries done by a too crafty and malicious interpretation of the Law: which is a diſhonour and reproach to Government, and is moſt remov'd from (*bona fides*) fair and equal behaviour. Some by their own ill tempers make the Laws appear to them more rigorous than they are: Others by their weakneſs, and fear, and ſcrupulouſneſs, cannot fully ſatisfy their own thoughts with that real benignity which the Laws do exhibite (*non æqui & boni conſulentes*) not taking them in good part, but interpreting almoſt every thing to the worſt ſenſe[g];

Exiſtunt etiam injuriæ ſæpe calumniâ quâdam & nimis callidâ & malitioſâ juris interpretatione.

[f] Cic. *de off. l.* 1.

ſenſe [g]; torment themſelves by their own ſcrupulous and ſuperſtitious humour. Both theſe extremes the Wiſe man ſeems to refer to in his double admonition, (*Eccleſ.* 7. 16.) *Be not righteous over-much, neither make thy ſelf over-wiſe, why ſhouldeſt thou deſtroy thy ſelf* [h], or why ſhouldeſt thou *be deſolate?* as it were by thy own rigour and ſcrupulouſneſs deprive thy ſelf of the great benefits of Society?

[g] Ὁ μὴ ἀκριβοδίκαιος ὃς τὸ χεῖρον, ἀλλ' ἀλαζονικὸς, καὶ περὶ ἔχαν τὸν νόμον βοηθὸν ἐπιεικής ὢν. Ariſt. *Eth.* l. 5.

[h] *Noli eſſe juſtus nimium: debet enim juſtitiam temperare moderatio.* S. Ambr. *de pœn.* l. 1. c. 1.

2. If we conſider the (ἐπιείκεια) Moderation of private perſons toward one another, ſo it will be found to conſiſt in judging of one anothers actions by the ſame equitable and charitable meaſures. And is often taken for ſuch actions themſelves as are joined with gentleneſs, benignity, and good will: ſuch as are forgiving perſonal wrongs; bearing with the infirmities of thoſe we have to do with; interpreting doubtful things fairly, determining our liberty in a real indifferent matter with compliance and condeſcenſion to others; accommodating our ſelves and our matters, according to the poſſibility and neceſſity of our Neighbours; governing thoſe impreſſions of ſelf-love which are in us all, by ſuch conſide-

[i] Ἐπιεικῶς καὶ φιλανθρώπως. 2 Macc. 9. 27.

rations and ends, as rational nature hath ſometimes a more principal regard to, namely the greater good of our Neighbour, the ends of Peace, and our ſuperiour relation to God. The inſtances of this (ἐπιείκεια) Moderation are ſhown alſo in one mans requiring leſs of another than in right he might exact[k]: or in granting more than of right could be required, which is uſing (as we ſay) a Conſcience: wherefore Equity is called not only the Religion of the Judge, but the Piety of a good man; the *equitable* man being eſteemed in the ſame breath a *good man*. So the good and gentle are by S. *Peter* join'd in oppoſition to the froward (ἀγαθοῖς καὶ ἐπιεικέσι, 1 *Pet.* 2. 18.) and the Apoſtles injunctions comprehend not only *whatſoever* things are *juſt*, but whatſoever things are *lovely*, and ſuch being true Moderation, it is but the proper effect of that *Wiſdom* which comes down from above, which is pure, and peaceable, and gentle[l]: Which diſpoſeth private perſons one toward another, to remit what is rigorous, and to ſupply all defects they may, by kindneſs, courteſy, and benignity.

[k] *Dummodo non ſe acrioribus exactoribus præbeat ſed Moderatum, & cum efficaciâ benignum & cum inſtantiâ humanum.* Ulpian.

[l] Ὅσα πεσσφιλῆ *quæcunq; accommoda* Er. (Phil. 4. 8.) [m] Ἄνωθεν σοφία ἐπιεικής. Jam. 3. 17.

§. 8. The (ἐπιείκεια) Moderation of publick perſons conſiſts either in the equitable

table and benign adminiſtration of Laws (ſpoken of before:) or,

2. In the framing of ſuch Laws as are in themſelves equitable and benign.

Now whether the Laws of this or any other Church be ſuch, is to be judged by comparing them with the natural Rules of Juſtice and Goodneſs, but more particularly with ſuch Rules as our Chriſtianity doth offer for the direction of our Judgments.

Some of thoſe Rules which natural Juſtice, and Chriſtian Prudence may direct us to, are ſuch as theſe.

1. Benignity is not to exclude Juſtice: The Rules of which therefore are to be conſidered in this (ἐπιείκεια) Moderation, as well as thoſe of the other.

2. In thoſe Laws which reſpect Eccleſiaſtical Polity, and particularly the adminiſtration of the publick Aſſemblies, there is to be conſidered a Juſtice to God, as well as to one another; becauſe it is his worſhip and ſervice which is to be celebrated.

3. The Juſtice which we owe to God cannot be ſatisfyed, nor his honour conſulted, unleſs all things be done decently and in order, becauſe God is the God of Order and not of Confuſion.

4. That all things be done decently and in order, ſome certain Rules are to be preſcribed, within ſuch bounds and for ſuch ends as there is general direction given; without which Rules, order among a multitude can never be preſerved.

5. Againſt which Rules ſo preſcribed, no ſuch exception can reaſonably be allowed or conſidered, which tends alike to the overthrow of all.

6. 'Tis fit the Governours of every particular Church ſhould conſider the ſame in its relation to the Church Univerſal, of which it is a part; and in their particular Society, benignity to one ſort of men ought not to exclude the conſideration of others, eſpecially the major part.

7. Benignity is to be ſhewed to the humble and peaceable, but it can in no wiſe be challenged by the proud and froward: eſpecially who are manifeſtly prepared to make ill uſe of the benignity of the Church, as much as poſſible to the ruine of the Church, and their own and others greater miſchief.

8. True benignity aims more at the real profiting any perſon whatſoever, than the gratifying their humours and ſickly phancies. Theſe and the like Rules ſeem

to

to be the proper meaſures of (ἐπιείκεια) Moderation where they are obſerved: And that theſe and ſuch other rules as are comprehended in the nature of true Moderation, are wiſely and faithfully obſerved by our Church; the deſign of this Treatiſe is by variety of proper proofs and inſtances to make evident: and that it may the more certainly appear, I ſhall for the moſt part compare this Moderation of our Church with the extreams of Popery and Enthuſiaſm.

Chap. II.

Of the falſe notions of Moderation which many have taken up.

§. 1. *How it comes to paſs that the name of Moderation is ſo ſeldom apply'd to what it ought to be.* §. 2. *The ſenſe of that Text inquired into,* Phil. 4. 5. *Let your Moderation be known unto all.* §. 3. *Thoſe words of the Apoſtle purpoſely are directed to the ſuffering ſort of Chriſtians.* §. 4. *Some falſe notions and evil meaning of the word Moderation briefly animadverted on and overthrown.*

§. 1. THE reaſon why this word Moderation is ſo ſeldom apply'd in its moſt proper and uſeful ſenſe, by them that make moſt noiſe about it, is becauſe the licentious humour and wanton appetites of thoſe who affect novelty in Religion, are (through the liberty they have had) become more and more inſatiable; like the Horſeleech, they are ever crying, Give, Give; and the more Moderation is uſed, the more their cries are renewed; and to make their demands more plauſible, Moderation

deration is called for by the Authority of St. *Paul*, *Let your Moderation be known unto all men, the Lord is at hand.*

§. 2. The continual claim for Moderation being ſo often repeated in thoſe words of the Apoſtle: Since they are ſo exceedingly miſunderſtood by ſome, or obſtinately miſapply'd by others; it may be judged very fit to render the true ſenſe of the words as evident as may be, before we proceed. Thoſe who conſider the context may find the Bleſſed Apoſtle exhorting the *Philippians*, and in their name all that ſhould be perſecuted in the glorious cauſe of Chriſtianity; that they would endure their tryals at leaſt with all patience and equanimity; and if it might be, that they would rejoice in the midſt of their ſuffering condition: *v.* 3. *Rejoice in the Lord always, and again I ſay rejoice. Let your Moderation be known unto all:* as if the *Apoſtle* had ſaid [a], O ye Chriſtians, in the midſt of your afflictions I exhort you again and again to rejoice in *God*, becauſe of the double need thereof in your ſuffering condition, and that you would maintain a preſent and an

[a] See *Eraſmus* Paraphraſe Commended in the Injunctions of K. *Edw.* 6. 1547. of and by all Q. *Eliz.* 1559. §. 6. Ordered to be had in every Church: the Clergy under E. D.

upright mind; although the iniquity of your perſecutors is immoderate againſt you, yet let your Moderation and patience be known unto *all men*, not only your Brethren and Fellow-ſufferers for their encouragement and ſupport, but even to the adverſaries and oppoſers [b]; that by your goodneſs and even temper, they may be won over and reconciled to the Chriſtian Religion they now perſecute: I would not have you bear any revengeful mind, nor envy them their proſperity, for the coming of the Lord is at hand, who can and will in due time execute his juſtice on the Enemies of his Church, and deliver his people as he pleaſes, or reward their patience abundantly: For in the third and fourth *verſes*, S. *Paul* ſolemnly mentions his *Fellow-ſufferers* with honour, and according to a right Apoſtolick care of them, *v.* 3. *I intreat thee true Yoke-fellow, help thoſe women which laboured with me in the Goſpel, with Clement alſo, and with other my fellow-labourers whoſe names are in the book of life:* where by Fellow-labourers certainly are meant his Fellow-ſufferers, which only could be underſtood by thoſe Women who ſuffered with him in the Goſpel (συνήθλησαν [c]) who for the

[b] Μὴ τοῖς ἀδελφοῖς μόνον ἀλλὰ καὶ τοῖς ἐχθροῖς καὶ τοῖς ἐναντίοις. S. Chryſ. *in loc.*

[c] *Rogo eis opitulare quæ mecum certaverint in evangelio, Fœminas nempe quæ una cum Beato Paulo paſſæ eſſent afflictiones.* Eraſmi *Paraphr.*

Faith

Faith ſtrove together and contended with himſelf through ſundry difficulties and ſufferings: whom in the ſixth *verſe*, he further continues his ſpeech to: *Be careful for nothing, but in every thing by prayer and ſupplication with thanksgiving, let your requeſts be made known unto God, and the peace of God ſhall keep your heart*, &c. And when the Bleſſed Apoſtle wrote this Conſolatory Epiſtle to the *Philippians*, S. *Paul* was *not only in bonds in defence and confirmation of the Goſpel, Ch.* 1. *v.* 7. But unto them of *Philippi* alſo, *was this grace given, in the behalf of Chriſt, not only to believe in him, but alſo to ſuffer for his ſake*, v. 29.

§. 3. Thus it is evident that this Exhortation of S. *Paul* here to Moderation, is indeed directed by him abſolutely to the patient and ſuffering ſort of Chriſtians. Which let thoſe take notice of eſpecially who affect ſo much to be counted the ſuffering party, which if they are who call themſelves ſo, then the Apoſtle ſpeaks more to them than any, *Let your Moderation be known unto all* [d].

[d] Of this perhaps they may be better ſatisfied from Mr. *Pools Synopſis Criticorum. De afflictionibus hîc agitur.* Zanch. Ver. Er. Bez. *&c.*

But it is the cauſe only makes the Martyr;

tyr: Some may ſuffer indeed juſtly *as a due reward of their deeds* (through their own ill will:) Others according *to the will of God* (1 S. *Pet.* 4. 16, 19.) *when they have done nothing amiſs:* S. *Luke* 23. 41. and this I take to be the real Caſe of the Church of *England.*

Wherefore we ſeriouſly wiſh they would preſent themſelves real examples of the thing it ſelf who make ſo much noiſe of the word: We may heartily wiſh, they who ſeem ſo earneſt for Moderation, would conſider whether it ſeems not agreeable to that equal temper of mind recommended in the Text, for all to be diſpoſed to interpret every thing to the beſt, and to go as far as they can for peace and unity in the Church, and compliance with what is enjoin'd. I wiſh ſuch would pleaſe to conſider and read the words in their true ſenſe: with any of thoſe Verſions which are given of them: *Let your equity*[e]: *Your gentleneſs*[f]: *Your patient mind*[g]: *Your taking all in good part*[h]: *Your reaſonable Converſation*[i]: *Your modeſty*[k]: *Your giving way one to another*[l]: *Your Moderation be known unto all.*

[e] Bez. Caſtell.
[f] Trem. Dr. Ham.
[g] Our old Engliſh Tr. Eraſm. Par.
[h] Bez Com.
[i] S. Ambr.
[k] Vulg. Lat. S. Hier.
[l] Eraſmus.

§. 4. That we may the more clearly underſtand

derſtand the Moderation of our Church, we will further inquire into their falſe notions of Moderation, who ſo vehemently ſeem to require it in our Church: which requiries are made either to private perſons, or to thoſe in authority. 1. When private perſons are called upon to let their Moderation be known unto all men: They (as far as they know their own minds themſelves, and are not averſe to declare it in their writings and other expreſſions of their meaning undeniable) by Moderation would have

1. Either an *Indifferency*, whether they do or do not what is required: or, 2. They mean an *Omiſſion* of what is appointed: or, 3. They underſtand by it the doing quite contrary.

When appeal for Moderation is made to Governours: by Moderation they would underſtand, either

1. A forbearance of the execution of Laws, (eſpecially which relate to matters Eccleſiaſtical:) or 2. An abolition of them: or 3. An utter alteration of Government: So that all the burden for Moderation relates to the remiſſion of the obligation and obſervance of the Laws (eſpecially) of the Church: and their whole ſenſe of Moderation doth contain many odd

odd ſuppoſitions: particularly, that the conditions of our Communion are very unlawful, very immoderate, and inexpedient.

Wherefore if in the following diſcourſe we make it appear, that the entire conſtitution of our Church doth exhibite as great Moderation, and as equal temper, as any Church in the Chriſtian World doth or ever did ſince the Primitive Times; we ſhall juſtify our Conſtitutions from thoſe exceptions mentioned, and a thouſand times as many more as they can raiſe.

For ſuppoſing at preſent, which afterward I ſhall plainly demonſtrate, that the conditions of our Communion are not unlawful, and that the appointments of the Church as they are, and what relates thereunto, are very moderate: then it will plainly and neceſſarily follow,

1. That an indifference in doing or not doing what is required: or an omiſſion of what is matter of duty: or doing quite contrary, muſt needs be ſo far from Moderation, that it will appear to be a great affront to the authority of a well-ſetled Kingdom and Church: and the more moderate this is, the higher will be the aggravation of their crime.

2. As

2. As to the forbearance of the execution of ſuch Laws, I ſhall only ſay thus much: That if for political conſiderations Superiours ſhould give way at any time to ſuch a forbearance, it may not be unſeaſonable to conſider, as among the Jews there were ſome things permitted or tolerated; not for their own goodneſs, but becauſe of the hardneſs of the hearts of the people:

So when Conſtitutions equal in themſelves are remitted in conſideration only of the weakneſs of the people, the people ought to be inſtructed of the reaſon they have to be humbled for their own imperfection, that they may not glory in their ſhame, leſt they go on to take heart againſt the Laws, and accuſtom themſelves to frowardneſs.

3. As to change, or abolition of Laws, I only here touch upon what hereafter will be more amply ſhew'd.

That the Moderation of our Church is ſuch, that ſhe always hath publickly profeſt, That the Rites of the Church, and particular forms of worſhip, are in their own nature indifferent and mutable: And it is notorious matter of fact among us, that the Church hath often made thoſe alterations which occaſion hath required,

and

and for the ſame reaſons can do the like again.

4. As to an utter alteration of the Government, which ſome there are would look at as a prime point of Moderation: I ſhould be very injurious to truth if I ſhould not obſerve, That ſome who begin with but deſires of Moderation, never leave till they end in the utter ſubverſion and extirpation of what they declare themſelves averſe from: which renders this undertaking more neceſſary. Thus King *Charles* I. [m] took notice of ſome Reformers, who *by vulgar clamours and aſſiſtance, did demand not only Toleration of themſelves in their vanity, novelty, and confuſion, but alſo abolition of Laws againſt them, and a total extirpation of that Government, whoſe Rights they have a mind to invade.*

[m] Εικ. Βασιλ. *Med.* 11.

Laſtly: To take their words in the moſt mild ſenſe, not for an abſolute change of the entire Government, but for ſuch an alteration of the Laws as ſeems to be meant by the word (ἐπιείκεια) Moderation: as it is ſometimes taken for a correction of the Laws by Equity.

Moſt known unto all it may be that the Church of *England* never refuſeth this: But in caſes of ſuch mitigations and remiſſions

remiſſions as are called for, we muſt conſider, there is generally ſuppoſed either an unjuſt ſentence, or ſome rigour of the Law; or ſome great inconvenience attending: All which the wiſdom of Government will not haſtily and at every motion determine: eſpecially when ſuch alterations are challenged as matter of duty, and when they cannot be done without a publick acknowledgment of ſome great errour or ſin before admitted [n]: Wherefore ſuch Conceſſions are not properly admitted without great reaſons moving thereunto, becauſe of the publick honour of Laws in them concerned: Leſt alſo the frequent change of publick Laws, encourage the mutable vulgar in their common unreaſonable levity, and deſire of Innovation: Leſt well-ſetled Order and the common Peace be diſturbed, and leſt good men be diſcouraged in their regular obedience: therefore Chriſtian (ἐπιείκεια) Moderation doth not in ſuch like Caſes encourage alterations, eſpecially when there is no end of gratifying ſuch ſick phancies, and where it is not agreed between the parties complaining what they would have relieved.

[n] See the Proclamation of K. *Edw.* 6. for the authorizing an Uniformity of Common-Prayer.

This would be to expoſe the dignity of the Church, and of Conſtitutions ſetled by ſuch long

long preſcription, to the ſcorn of every bold diſſenter, which can have no other effect but to encourage them in their Schiſm, and heap contempt upon our ſelves, when we proſtitute Law and authority to ſuch affronts. Unleſs our diſſenters had the humility and the honeſty to confeſs they had been miſtaken, and were now reſolved to go as far towards the repairing of breaches as their Conſciences could allow; and did propoſe a clear Scheme of what they would ſubmit to, and on what terms they would again enter into the Communion of the Church; then I am confident ſuch candid dealing would find an entertainment beyond what they can juſtly hope for [o].

[o] Modeſt Survey of Naked Truth.

CHAP.

Chap. III.

Of Moderation with reſpect to the Church of England.

§. 1. *What is to be underſtood by the Church of* England. §. 2. *The Moderation of our Church frequently confeſſed by her Adverſaries: ſometime truly, ſometime upon deſign; but moſt often our Church is reproached and oppoſed for her Moderation by each ſort of Adverſaries.* §. 3. *From the joint oppoſition made againſt our Church by her Adverſaries on either hand, is taken the chief inartificial proof of her Moderation.*

§. 1. TReating of the Moderation of the Church of *England*, ſome will not be aſhamed to ask what is meant by the *Church of England* [a]. 'Tis pretty odd, that in a ſetled Church as ours is, ſuch a queſtion ſhould be ſo confidently made as it is by ſome, who while they ask it, may be members of it, if they pleaſe. But becauſe this Treatiſe is ſo immediately concerned in this queſtion, I ſhall make the anſwer more clear from all

[a] *V.* Reaſons for the neceſſ. of Reform. *p.* 3.

exceptions, if I come thereunto by ſome ſteps.

The *Church* in general is a *ſelect Society*; that is, of ſuch as are called out of the World to the worſhip of God [b]. This Society is either that inviſible Company of all the faithful throughout the World, who are inwardly and really holy, known unto God: Or is the Society of thoſe who confeſs Chriſt before men, and by this viſible profeſſion of the true Faith, have right to the Sacraments and other priviledges of their ſpiritual Community; eſpecially thoſe which are a neceſſary and publick ſign before God and Man, that ſuch do confeſs Chriſt Jeſus: For God who is the alone ſearcher of hearts hath left only this preſumption for the rule of mortal men, that the viſible profeſſion of the Faith ſhould give right to the outward priviledges of the Church: without granting which, even the true members of the inviſible Church could never communicate in any outward Society: which all that call themſelves Chriſtians are oblig'd to do: and therefore the nineteenth Article of our Religion begins thus: *The viſible Church is a Congregation of faithful people*, &c. In every moderate Conſtitution as I ſhow ours

[b] Ἐκκλησία cœtus evocatorum. Τὸ ἀθροισμα τῶν ἐκλεκτῶν ἐκκλησίαν καλῶ. Clem. Alex. Strom. 7.

ours is, the Rule obtains, Every one is presumed to be good, till the contrary appears in a lawful manner: Wherefore, that visible Company of faithful people, who here under the Dominion of our Sovereign Lord the King, call themselves Christians, and profess the Faith of Christ; which he defends (They) are the Church of *England*: [c] *For as the main body of the Sea being one, yet within divers Precincts hath divers names; so the Catholick Church is in like sort divided into a number of distinct Societies; every one of which is termed a Church within it self; so the name of Church is given betokening severally; as the Church of* Corinth, Ephesus, England, *and the like* [d].

[c] Hooker's Eccl. Pol. l. 3. §. 1.

[d] *Multas quidem Ecclesias & tamen unam modò unaquæq; intra seipsam, & cum universali, adeoq; cum omnibus ejus partibus servat Catholicam unitatem.* Forbesi, Iren. *l.* 2. *c.* 20.

But to come to the head of the exception, which commonly is this; If the Church be a Congregation of faithful people, as the Article defines the visible Church; How comes the determination of the Convocation, the Orders of the Bishops, to be lookt upon as the appointments of the Church? which are also governed by the will of the King; What of all this is the Church of *England*?

In anſwer hereunto, let ſuch take notice, that the people among us, do bear as great a part as they ought, in what is conſtituted in our Church; whether they will own it or no: For where the conſent of the people is not actually required, it is either included in the Laws of the Land (by which they are governed) or in the will of the King; to whom, beſide his own power over the Church in his own Kingdoms, which is very great; in many Caſes they have made over their right [c], whatever it is, themſelves: and frequently by their Eccleſiaſtical Governours, they alſo conſent to what is conſtituted in the Church: For we muſt remember what our Article expreſſeth, That the Church is a Congregation of faithful people (as it there follows) *according to Gods Ordinance:* We muſt alſo remember, that the Church in its beginning did not form it ſelf; neither did it ordain or appoint its own Rulers: For Chriſt gave ſome Apoſtles, Paſtors, Teachers (*Eph.* 4. 11.) 1 *Cor.* 12. 28. Yea, they had their power given them, ſomewhat before the Church was formed, *Mat.* 28. 18, 19. to ſhew that they were not to depend upon the people for their power.

[c] *Refertur ad univerſos quod publicè fit per majorem partem. ff. de reg. ju. ad ſect.* refertur.

Whatever voluntary condeſcenſions were

were made by the heads of Eccleſiaſtical Communion in the tender beginnings of the Church, to oblige them more firmly in their Chriſtian Fellowſhips: yet all rights of Adminiſtration of the ſpiritual power of the Church did always properly belong to the Rulers of the Church, within their own limits: So S. *Ignatius*, *Cyprian* [f], *Hierom*, and others of the Fathers fitly call the Church a Company united to their Paſtor: For the Adminiſtration of the power of the Church cannot belong to the body of this Society conſidered complexly, but to thoſe Officers in it, whoſe care and charge is to have a peculiar over-ſight and inſpection over the Church, and to redreſs the diſorders in it: Wherefore the Church is not improperly expreſt by the *Clergy*, which may be juſtly counted, the *Church repreſentative*, that as S. *Cyprian* ſaith, *Every act of the Church may be governed by its Rulers* [g]: For when we ſpeak of the Church making Laws, we muſt mean the governing part of the Church *.

[f] *Cum Eccleſia que Catholica, una eſt, connexa & cohærentium ſibi invicem ſacerdotum glutine copulata.* S. Cypr. *l.* 4. *Ep.* 9.

[g] *Ut omnis actus Eccleſie per præpoſitos ſuos gubernetur.* S. Cypr. *Ep.* 27.

* *Duc. dub. l.* 3. *c.* 4. *p.* 589.

In the form of Church Policy preſented to the Parliament in *Scotland*, 1578. by *Andrew Melvill* [h], it was agreed, *That ſometime the Church was taken for them that exerciſe the ſpiritual Function in particular*

[h] *V.* Spotſ. *Hiſt. l.* 6. *p.* 289.

Congregations. More certain it is, that the Form of Chriſts Church is that outward diſpoſition and order of ſuperiour and inferiour communicating mutually to the conſervation of the whole body and the edification and encreaſe of every member thereof. *Eph.* 4. 15, 16. *Col.* 2. 19. And in thoſe things which concern the outward form and manner of Government in a National Church; where the King is ſupreme, in all Cauſes, and over all Perſons; many matters neceſſarily and properly belong to the diſpoſition of the ſupreme Power, the people exhibiting their conſent by the King; upon theſe and the like good Foundations, *The third Canon declares the Church of* England *a true and Apoſtolical Church: and the ninth Canon declares the ſame, the Communion of Saints, as it is approved by the Apoſtles Rules in the Church of* England; upon which account the Authors of Schiſms in the ſame Canon are cenſured, and the 139*th* Canon of the Church concerning the Authority of National Synods doth thus declare, *Whoſoever ſhall affirm, that the ſacred Synod of this Nation, in the name of Chriſt, and by the Kings Authority aſſembled, is not the true Church of* England, *by Repreſentation, Let him be Excommunicated, and*

not

not reſtored till he repent and publickly revoke that wicked Error.

§. 2. Having now explained what is meant by Moderation, and what by the Church of *England*; we may more intelligibly proceed in juſtifying the Moderation of the Church of *England:* of which ſome inartificial proofs may be premiſed. The firſt of which may be the Confeſſion and acknowledgments of our Adverſaries on both ſides: Yea, if the ſcattered *Conceſſions* which have been made by our Adverſaries at ſundry times and upon divers occaſions, ſhould be gathered together in a bundle; there is ſcarce any judgment, or practice, or conſtitution of our Church, but hath been acknowledged ſometime by ſome or others of them, as reaſonable and moderate.

Yea, there is ſcarce any extravagance among themſelves, but hath been alſo confeſt and decryed by ſeveral of their own Communion: ſo great is the force of truth upon the minds of men at ſome times; when they are in a free humour to diſcloſe themſelves; and it might make a very pleaſant and uſeful Collection, to have theſe well gathered and ſet together: particularly, they have in their lucid in-

tervals acknowledged the Moderation of our Church, ſometime as really convinced thereof: *Notwithſtanding* (ſaith one who left our Communion [i]) *the Engliſh Church hath been more moderate and wary than publickly to pretend to ſuch a private ſpirit, and by conſequence hath left a latitude and liberty for them in her Communion to renounce it, as many of the moſt Learned among them have done.* Another of them ſpeaks thus of the Church of *England* [k]. *I believe her Moderation hath preſerved what may one day yet much help to cloſe the breach betwixt us. We obſerve that ſhe, and peradventure ſhe alone, has preſerved the face of a continued miſſion, and uninterrupted Ordination: Then in Doctrines, her Moderation is great. In thoſe of greateſt concern hath expreſt her ſelf very warily. In Diſcipline ſhe preſerves the Government by Biſhops, but above all we prize her averſion from Fanaticiſm, and that wild error of the private ſpirit, with which it is impoſſible to deal: from this abſurdity the Church of* England *deſires to keep her ſelf free: She holds indeed, that Scripture is the Rule of controverſy; but ſhe holds withal, That it is not of private interpretation: for ſhe is for* Vincentius *his method. But I ſee that moderate counſels have been diſcountenanced on both ſides.*

[i] De Creſſy's Exomolog. c. 9.

[k] Conference between a Prot. and a Papiſt, 1673. p. 6, 7, 8.

Others

Others of the ſame denomination have appeared to acknowledge the Moderation of our Church, but it is manifeſt they have done it upon deſign; uſing that acknowledgment only as an Art, either to Proſelyte ſome uncertain ones of our Communion, or elſe to divide us: thinking by their publick owning our Moderation, thereby to render us more odious to thoſe of another immoderate extreme. Yet the generality of both extreme adverſaries join together in reproaching us for this Moderation; and by their immoderateneſs in ſo doing, do alſo juſtify the Moderation of our Church.

Thus do the great Bigots of the Church of *Rome*, and the rigid Diſciplinarians and other Novelliſts, *in their zeal count all merciful Moderation lukewarmneſs* [l].

[l] Εικ. Βασιλ. Med. 12.

Wherefore theſe apply to us what the Spirit ſaid to the Angel of the Church of *Laodicea* [m], Rev. 3. 16. *Becauſe thou art lukewarm, and neither hot nor cold, I will ſpue thee out of my mouth:* reproaching commonly our Moderation by the name of neutrality and want of zeal [n]; and

[m] *vid.* Mr. Henderſon's 1. & 2d. *Paper. Collegium* Laodicenſium *eſt ſenatus* Moderatorum *hominum.* Brightman *in Apocal. c. 3. p. 105. Antitypum eſt noſtra nimirum* Anglicana. *ibid. p. 101.* [n] *Ceſſet igitur Anglia Medietatem ſuam quæ mera neutralitas eſt, ſub titulo prudentiæ & moderationis palliare, ſpetias ferve & reſpice.* Parker *de Eccl. Pol. l. 1. c. 25.*

when

when ſome temperate interpretations have been offered the Romaniſts [o], they have received them with invidious reflexions, leſt any of their Company ſhould be won over to us by the Moderation of our Church: In the mean while none perſue the Church of *England* upon this account ſo much as the rigid and ſevere of either extreme; the hot heads among the Romaniſts with their *Anathema*'s, and the other Zelots with their *Curſe ye Meroz.*

[o] *Scio enim ejuſmodi Modificationes (ubi aliquid temperatum offerebatur) nihil aliud eſſe quàm Satanæ dolos*, &c. *Ep. C.* Bellarm. *ad Archipresb. Anglic.*

Whereas the learned men of other reformed Churches, have not only obſerved frequently, and admired the Moderation of our Conſtitution (as Dr *Durel* in his *View of the Reformed Churches*, hath plentifully inſtanced) but ſo far forth as they judge the ſame Moderation found among themſelves; they ſeem to mention it with a great joy [p], and count the ſame worthy of imitation [q].

[p] *Retinemus ex ſingulis regiminibus exquiſitam* temperaturam: J. A. Comenius, *de Ord. Eccl. apud* Bohem. [q] *Atq; hîc Commemorare libet ad Exemplum quantâ ſapientiâ, quantoq; temperamento, compoſitæ fuerint precationum formulæ quibus* Gall. & Genev. *utuntur.* Amyrald. *de feceſſ. ab Eccl. Rom. p.* 225.

§. 3. Wherefore the moſt general and inartificial, but moſt plain proof of the Moderation of our Church (ſuch a proof as is ſufficient to evince the whole enquiry) is the conſideration of the condition of

of our Church among her Adversaries; that is, as the 7. Canon 1640. hath it, *between the groundless suspicions of the weak, and the aspersions of the malicious*; [r] *between those addicted to their old Customs, and the new-fangled who would innovate all things*; the Church of *England* hath been a patient sufferer.

[r] Pref. to the Liturgy conc. Cerem.

And as the true Religion hath always been tryed by real persecution of its extreme Adversaries, and thereby hath become more approved and more glorious; so by the wonderful Providence of God, this temper and Constitution of the Church of *England*, hath had its Essayes in two very refining Tryals. 1. Immediately after the Reformation in its persecution from those of the *Romish* Communion; and lately in its second Tryal, from *other Domestick* Adversaries: from both which sufficient proofs, the Moderation of our Church may be known unto all. *'Tis a hard condition: The Church of* England *professeth the ancient Catholick Faith, and yet the Romanist condemns her of Novelty in her Doctrine: She practiseth Church Government as it hath been in use in all Ages and places where the Church of Christ hath taken any rooting, both in and ever since the Apostles times, and yet the Separatist condemns*

demns her for Anti-Chriſtianiſm in her Diſcipline: The plain truth is, ſhe is betwixt theſe two Factions as between two Milſtones: And it is very remarkable, that while both theſe preſs hard upon the Church of England; *both of them cry out upon Perſecution*[1]: among whom ſhe is placed as an humble repreſentation of her Bleſſed Saviour: for as he was Crucified amidſt Criminals: ſo the Church of *England* hath moſt conſtantly ſuffered betwixt ſuch Factions and Sects of Men, as have run into the utmoſt extremes, from the judgment and practices of the Univerſal Church of Chriſt: ſuch are the Romaniſts, and other Sectaries and Schiſmaticks amongſt us: *Thus* Manaſſeh *vexed* Ephraim, *and* Ephraim Manaſſeh, *and both againſt* Judah. (*Iſ.* 9. 21.) Thus *Herod* and *Pontius Pilate*, otherwiſe at variance, became Friends, to be but the worſe Enemies to our Saviour: thus both the Jews and Gentiles oppoſed the Chriſtian Religion: and afterward the later Jews and the Circumcellions, joined againſt the Catholick Chriſtians: and ſince Judaiſm and Gentiliſm have been overcome by the light of the Goſpel, the corruption of the Chriſtian Religion hath ariſen from its own Profeſſors; which is the corruption of Chriſtianity

[1] Arch-Biſhop *Laud* againſt *Fiſher. Pref.*

ſtianity into Popery, and other Sects amongſt us (for what is beſt in it ſelf, is worſt when corrupted:) and as the Chriſtian Religion is the perfection of other Philoſophies; ſo theſe corruptions of Chriſtianity have in them much of the very dregs of Judaiſm, and the worſt imitation of Gentiliſm. And now how earneſtly do the ſeveral Factions from *Rome*, and the whole gang of Sects among us, oppoſe our Church? whoſe wiſe Moderation and excellent Conſtitution do place her amidſt ſuch extremes: Between the (*Ignes fatui*) pretenders to new lights on one hand, and the *Boutfeaus*, the male-contented Incendiaries on the other hand: Between both theſe we muſt be ſerved as the Gueſts of *Procruſtes* [t] were in his famous Bed; the Romaniſts think us too ſhort and deficient in moſt of our meaſures, and therefore they would needs have us ſtretcht, (if not upon the rack:) the Sectaries count us redundant in many ſuperfluities, and would fain have us cut preciſely according to their Models: ſo their mutual teſtimony rightly applyed, may thus far be accepted; that indeed we are guilty of neither extreme, but really do bear the Teſt to be in the golden Mean.

[t] Ἀναγκάζας ἀυτὸς ἀπισῶν τοῖς κλινίοις. Plutarch. in Theſeo.

To

To this purpoſe, the Excellent *Hammond* begins his Preface to his View of the Directory: *There is no ſurer evidence (and κριτήριον) by which to diſcern the great excellency of Moderation in that Book (of the Liturgy of the Church of* England) *and ſo the apportionateneſs of it to the end to which it was deſigned; than the experience of theſe ſo contrary fates which it hath conſtantly undergone betwixt the Perſecutors on both extreme parts; the Aſſertors of the Papacy on the one ſide, and the Conſiſtory on the other; The one accuſing it of Schiſm, the other of compliance: The one of departure from the Church of* Rome, *the other of remaining with it; Like the poor Greek Church, our Fellow Martyr, devoured by the Turk for too much Chriſtian Profeſſion, and damn'd by the Pope for too little: It being the dictate of natural reaſon in* Ariſtotle, *That the middle vertue is moſt infallibly known by this, that it is accuſed by either extreme as guilty of the other.*

"Ὅσον δ' εἰρηνικὸν τε καὶ μέσον — ὑπ' ἀμφοτέρων πάσχει καλῶς — θαυμαστέον ἐνθένδε εἰ ὑπ' ἀμφοτέρων ἐκτετείμεθα.

For as S. *Greg. Nazianzen*, in his third Oration of Peace [u], ſaith: *Whatſoever is peaceable and moderate doth ſuffer much of both the extremes; and either is deſpiſed or reſiſted: of which ſort, while we are now, who blame what is amiſs; we therefore are placed as in a ſeat of ſtrife and envy, and*

no

no wonder if we are bruiſed in pieces between both. Neither is there any more certain Argument of the equal and juſt Conſtitution of the Church of *England*, than that the Factions among us are ſo ready to join with the Romaniſts in the very ſame accuſations.

It follows now, that we give more particular inſtances of the real Moderation of the Church.

CHAP.

Chap. IV.

Of the Moderation of our Church in reſpect to her Rule of Faith.

§. 1. *In holding to her true and juſt meaſure, as is proved from her Articles and Canons, and other Monuments of the Church.* §. 2. *In her avoiding the extremes of thoſe who take away from the due perfection of Holy Scripture, and of others who ſeem officiouſly to add thereunto.* §. 3. *In her judgment of the letter and ſenſe of Scripture, and in the uſe of ſuch conſequences as are duly drawn from thence.* §. 4. *In reference to the Verſions and Tranſlations of Holy Scripture, ſeveral inſtances of Moderation in our Church.* §. 5. *In her Orders alſo for diſpenſing the Holy Scripture to all within her Communion.* §. 6. *In governing the reading of the Scripture; and communing on the ſame.* §. 7. *In her judgment of the Canonical and Apocryphal Books.* §. 8. *The Divine Authority of the Holy Scripture, our Church rather doth take for granted, than prove too laboriouſly*

or

or uncertainly. §. 9. *All immoderate extravagancies concerning interpretation of Holy Scripture, avoided by our Church.*

§. 1. WHereas Moderation hath its name (and being) from the equal meaſures obſerved by it: the firſt inſtance of the Moderation of our Church is moſt properly to be taken from the *right rule and meaſure in Religion*, which this Church of ours conſtantly receives and holds cloſe to: by which ſhe is ſafely preſerved from all undue extremes; having to her ſelf the ſame rule and meaſure of her Moderation which the univerſal Church of Chriſt in all Ages hath had, ſuch a rule as is beyond all exception, and is of undeniable Authority, namely *the Holy Scriptures*; which are the ſame right and juſt meaſure by which ſhe meaſures out to others, and deſires to be meaſured by her ſelf; in whatever ſhe receives and delivers out as matter of Faith and required practice, in the neceſſary parts of Religion, and the worſhip of God. Whereas (next to the extreme of them who have no Religion nor no Rule) the vanity and extravagance of thoſe is very notorious, who ſet up *themſelves* to be their own Rule; which is done in the

pretences of *infallibility* on one hand, and *enthuſiaſm* on the other: between that Rock and this Gulf; the Moderation of our Church doth ſafely conduct its own judgment and practice, and all that follow her. In the *Sixth Article of Religion*, ſee how our Church doth own the perfection of Holy Scripture as a Rule. *Holy Scripture containeth all things neceſſary to Salvation; ſo that whatſoever is not read therein, nor may be proved thereby, is not required of any man that it ſhould be believed as an Article of Faith, or be thought requiſite or neceſſary to ſalvation:* and the reaſon why the Church of *England* doth require her ſelf to be acknowledged of her own [a] *as a true and Apoſtolical Church, is becauſe ſhe teacheth and maintains the Doctrine of the Apoſtles*; and in the fourth Canon, the Church cenſures *all Impugners of the worſhip of God, and whoſoever ſhall affirm her Form containeth any thing in it repugnant to the Scriptures.*

[a] Canon 3. 1603.

In the 36. *Canon*, *Article* 2. All who are to *ſubſcribe*, are willingly (and *ex animo*) to affirm, *That the Book of Common-Prayer, and of ordering Biſhops, Prieſts, and Deacons, containeth in it nothing contrary to the word of God:* and *Article* 3. *That he acknowledgeth all and every of the*

39.

39. *Articles to be agreeable to the word of God.* In the 19*th Article of Religion*, *The viſible Church of Chriſt* is defined; *a Congregation of faithful men, in the which the* pure word of God *is Preached, and the Sacraments be duly adminiſtred according to* Chriſts Ordinance.

And in the *ordering of Biſhops and Prieſts*, it is asked: *Be you perſwaded that the Holy Scriptures contain ſufficiently all Doctrine required of neceſſity for eternal Salvation through Faith in Jeſu Chriſt? And are you determined with the ſaid Scriptures to inſtruct the people committed to your Charge; and to teach nothing (as required of neceſſity to eternal Salvation) but that you ſhall be perſwaded may be concluded and proved by the Scriptures?* The Anſwer is, *I am ſo perſwaded, and have ſo determined by Gods grace.*

In the 20*th Article of Religion*, it is declared, *It is not lawful for the Church to ordain any thing contrary to Gods word written; neither to expound one place that it be repugnant to another.* From all which paſſages (and many more which might be repeated out of the Monuments of our Church) it is evident, that as our Church is formed in her whole Conſtitution, with an uniform reſpect to this Rule; and hath

framed her Articles, Liturgy, Homilies, and Orders thereby; ſo it doth require her ſelf to be acknowledged in thoſe, but in ſubordination to this Rule and meaſure as before, and ſuperiour to it ſelf: which doth manifeſt the exceptions of many of the Separation to be very unreaſonable, who ſeem to give ſuch deference to the Holy Scriptures, and at the ſame time renounce Communion with the Church of *England*; which doth ſo religiouſly hold to the Sacred Scriptures; of which our Church in union with the whole Church of God, is a ſure *Keeper*, a faithful *Witneſs*, a zealous *Defender*, and a moſt ſober *Interpreter*.

§. 2. The Moderation of the Church of *England* further appears, in avoiding the extremes of thoſe who *take away* from the true *perfection of Scripture*; and of others, who ſeem officiouſly to *add* thereunto. Of the firſt ſort of thoſe who detract from the true perfection of Scripture, are they who frame an additional Canon of their own, as the Church of *Rome* doth; who declares, that the *Apocryphal* Writings and *Traditions* of men, are nothing inferiour nor leſs Canonical, than the Sovereign dictates of God; as well

well for the Confirmation of doctrinal points pertaining to Faith, as for ordering of Life and Manners; and that both the one and the other ought to be embraced with the *ſame affection of Piety*, and received *with the like religious Reverence* [b], not making any difference between them: Thus (as it is in the ſecond part of the Homily of good works) *Chriſt reproved the Laws and Traditions of the Scribes and Phariſees, becauſe they were ſet up ſo high, as though they had been* equal *with Gods Laws and above them: They worſhip Me in vain, that teach for Doctrines the Commandments of men: For you leave the Commandments of God to keep your own Traditions: Yet He meant not thereby to overthrow Mens Commandments; for He Himſelf was obedient to the Princes and their Laws made for good order.* On the other extreme, They of the Separation among us, are buſy to attribute to the Holy Scriptures, ſuch a perfection as God never intended them; namely, particularly to determine of all actions of Mankind, and every matter of order and decency in Religion. Between theſe two, ſee by how even a thred our Church divides the controverſy: firſt aſſerting the real perfection of Scriptures as a Rule to be as much as

[b] *Concil. Trid. Seſſ. 4. Decr. 1.*

need to be, to be as great a perfection as God hath given it, in order to its end, namely to guide our belief and practice in things needful to Salvation: *Article* 20, *Beſides the ſame (namely Gods word written) ought not the Church to enforce any thing to be believed for neceſſity of ſalvation:* and in the ſame Article: *It is not lawful for the Church to ordain any thing contrary to Gods word written:* Yet the Article begins thus: *The Church hath power to Decree Rites and Ceremonies, and hath Authority in controverſies of Faith:* Wherein, according to an accurate Moderation the Church doth behave it ſelf, in attributing to the Holy Scriptures their juſt and full perfection.

On the other hand, our Church doth thankfully accept of that Chriſtian Liberty which God hath left her, and indeed which he hath given all particular Chriſtians according to their meaſures; namely, leave to determine their particular actions according to the general Rule of Holy Scriptures, and ſometimes of Prudence, where other Laws are not given to determine their Liberty.

And indeed this Article of the ſufficiency of the Scriptures, and the uſe of them as a Rule, is the very dividing point,

point, at which thoſe of the Separation on either hand leave our Church and her Moderation at once: For thoſe who are ready on one hand to receive all Traditions which the Church of *Rome* can offer, with affection and reverence equal to the written word of God; *ſo that* (as it is in our Homily [c]) *The Laws of* Rome *(as they ſaid) were to be received of all men as the four Evangeliſts,* No Moderation can contain the extravagancies ſuch belief leads them to. On the other hand, to accept of no appointment for outward order and government in the Church or Kingdom, but what is ſet out in the expreſs word of God for the direction of every particular action, under pretence of defending Chriſtian Liberty, is verily ſo groſs and unreaſonable a Phariſaical confining it, that this principle is the firſt Sanctuary of ignorance, and diſobedience in moſt of our Separatiſts; who under an immoderate pretence to Religion, and the honour of Scriptures, really offer great abuſe and diſſervice to both: as it is a real abuſe to a perſon, though of honour, to give him Titles which do not belong to him; ſo it is an occaſion to Atheiſts and prophane perſons, captiouſly to detract from the true perfection of Holy

[c] Homily of good works, 3d *Part.*

Writings, when they find attributed to them ſuch Titles as are falſe and imaginary: *We muſt take heed* (ſaith the judicious *Hooker* [d]) *leſt in attributing to Scripture more than it can have*, the incredibility of that do cauſe even thoſe things which it hath moſt abundantly, to be leſs reverently eſteemed.

[d] *Eccleſ. Pol. l.* 3. §. 8.

On this foundation of our Churches Moderation in what ſhe judgeth concerning the perfection of Holy Scripture; both the Proteſtant and the Chriſtian Religion is eſtabliſhed: For as Biſhop *Sanderſon* ſaith [e], *The main Article of the Proteſtant Religion is, The Holy Scriptures are a perfect Rule of Faith and manners: ſo the very myſtery of Puritaniſm is, That no man may with a ſafe Conſcience do any thing for which there may not be produced either command or example in Scripture.*

[e] Pref. to his Sermons.

§. 3. We are to note the Moderation of the Church in her judgment of the *letter* and *ſenſe* of Holy Scripture: and in the uſe of ſuch conſequences as are duly drawn from thence.

Whereas the *Romaniſts* 1. look on the *letter* of Holy Scripture, but as ſo many *dead and unſenſed Characters* [f], of variable and uncertain ſignification [g]. 2. They make the *ſenſe* of Scripture entirely depend

[f] *Ricō-worth's* Dialogues. *J. S.* Sure-footing.
[g] *Nic. Caſanus* Card. Ep. 7. ad *Bohem.*

pend on the Authority of their Church [h]. 3. They presume the Church of *Rome* only can make *authentick* all the Books of Holy Scripture [i]: and by her sole Authority is to determine which are to be *Canonical*. 4. They will not allow the clear consequences of Scripture to prove any matter of doctrine [k].

[h] *V. Concil. Trid. Sess.* 4. *Decret. de usu S. Scr.*

[i] *Nullum Capitulum nullusq; liber Canonicus habetur absq; illius authoritate.*

Greg. 7. *Dict.* 16. *in Concil. Rom.* [k] *V.* Discourse upon a Conference, *Apr.* 3. 1676.

In these (as in many other instances) our Sectaries generally agree with the Romanists: 1. They also make the Holy Scripture *a dead Letter* without their interpretation. 2. In making the sense which they vouch, to be the Word of God. 3. Such Scriptures as seem to serve their turn they allow, others they reject. 4. The clear consequences from Holy Scriptures against them, they cast by, as only the results of carnal reason.

Between these two opposers of Holy Scripture, at present there appears this difference: instead of an external infallible Interpreter on one side, the other sets up the witness of their own private spirit for an infallible interpreter also.

When time serves, They that make the difference, can compromise it.

Amidst these extremes, observe we the Wisdom

Wiſdom and Moderation of the Church of *England.*

1. It gives all due honour to the Letter of Holy Writ, referring her ſelf and her Sons chiefly to the *Originals* [l]; uſing all care in keeping the Letter of Holy Scripture: and preſerving the Originals, and ſetting them forth correctly, and tranſlating them as faithfully as may be.

[l] *V. B. of Homilies, paſſim. Cæterùm in lectione D. Scripturarum ſi quæ occurrerint ambigua vel obſcura in V. Teſt. earum interpretatio ex fonte Hebraicæ veritatis petatur: in N. autem Græci codices conſulantur. Reform. Leg. Eccleſ. de fide Cathol. c.* 12.

2. The *ſenſe* of Scripture, our Church accounteth chiefly as Scripture, *viz.* The Word of God therein: The mind of God being thought by our Church to conſiſt not in words but in ſenſe. *For is the Kingdom of God, words, and ſyllables* [m] *?*

[m] Tranſlators of the Bible, Pref.

3. The clear conſequences in Scripture are in our Church accounted a good proof in matters of doubtful Doctrine.

Whatſoever is not read therein, nor proved thereby, *is not to be required*, ſaith our ſixth Article. Wherefore M[r] *Chillingworth* [n] did not without reaſon thus declare. *I profeſs ſincerely, I believe all thoſe Books of Scripture which the Church of* England *accounts Canonical, to be the infallible word of God: I believe all things evi-*

[n] Chillingworth's Pref. § 28.

dently

dently contained in them, or even probably deducible from them [o].

[o] *Simpliciter neceſſaria Rex appellat quæ vel expreſſè Verbum Dei præcipit — vel ex verbo Dei* neceſſariâ *Conſequentiâ vetus Eccleſia elicuit. Rex* Jacobus *ad Card. Perr.*

§. 4. In our Church no one Verſion nor more are made equal, much leſs ſuperiour to the original: Nothing is declared authentick but what is judged truly and originally ſo. Although the Church of *Rome* hath declared the vulgar Tranſlation to be only the authentick Scripture [p], according to which, all points in Queſtion are to be decided: and though the ſame in our Church hath been convinced by ſundry learned men of ſome imperfections; yet wherein it is moſt faithfully performed; the innovations of Popery, even from thence, may be ſufficiently manifeſted.

[p] *Conc. Trid. Seſſ. 4. Decr. 2.*

Other ancient Verſions and Tranſlations, which have been of Holy Scripture, our Church is ſo far from rejecting or undervaluing, that it hath made great uſe of them, and doth conſtantly acknowledge their uſefulneſs: and doth eſteem them according to their antiquity and the approbation they have had in the Church of God. Yea, in the worſt of our late times, when the true Church of

England

England was moſt of all accuſed of Popery and oppoſition to the Scriptures, then were ſundry learned and religious Sons of the Church, diligently employed in defending and illuſtrating the Holy Scriptures, in the admirable Edition of their Originals, and their moſt famous and approved Verſions. Although our Sacred *Polyglot Bible* hath no more eſcaped its *Prohibition* at *Rome* [q], than it did the feeble aſſaults of ſome others here at home.

[q] *Indice librorum prohibitorum* Alexandri 7. *Pontif. Max. juſſu edito.* *Bibliæ* Briani Waltoni *Angli cui Titulus*, &c.

2. Whereas the Church of *Rome* will not allow *Tranſlations* ordinarily to be made into the vulgar tongue [r], unleſs in a particular policy to ſerve ſome extraordinary occaſion: as when the *Doway* Tranſlation was admitted (as they tell us) *becauſe of the importunity of Hereticks:* And when ſuch Tranſlations are unwillingly made, they are not ſuffer'd without particular *Licence* [s]: obtained under the hand of the *Biſhop* or *Inquiſitor*, by the advice of the *Confeſſor:* which ſome call *a Prudential diſpenſing of Scripture* [t]: Yea ſuch Faculties of licenſing ſometimes in ſhew of Moderation, are granted to the Biſhops (as was

[r] *Prohibentur Biblia lingua vulgari*, &c. *Monition. general. Reg.* 5. *cum Indice libr. prohib.* Alex. 7. P. V. *Concil. Trid. Seſſ.* 22. *Can.* 9.

[s] *Non ſine facultate in ſcriptis habita. Reg. Ind. Concil. Trid.*

[t] V. Pref. to the *Doway* Bible.

was done by Pope *Pius* IV.) but ſoon after they are recalled again very ſtrictly: which was performed by P. *Clement* VIII. and alſo by P. *Paul.* V. in a very ſmart Breve, dated 1612. [u] *So much are they afraid of the light of the Scripture, that they will not truſt the people with it, no not as it is ſet forth by their own ſworn men; no not with the licence of their own Biſhops and Inquiſitors.*

[u] The Tranſlators of the Engl. Bibl. to the Reader.

The Church of *England* from time to time hath taken a juſt care to have the holy Originals rendred into the common Language, that all Gods people may be enriched more and more in the knowledg of God; as *Epiphanius* tells us, the ancient Church had its (ἑρμηνευτὰς) Interpreters of the Divine Books: and therefore the Tranſlation of the Holy Bible in Engliſh hath by the Command of Authority had its ſeveral reviews, and its Tranſlation alſo into the Welch or Britiſh Language, hath been ordered in the fifth year of Queen *Elizabeth.*

3. Whereas in the Tranſlation of the Holy Bible, many have attemper'd their Verſions to their own private and particular ſentiments, as is notoriouſly done in the Engliſh Tranſlations at *Doway*, and *Rhemes:*

Rhemes: and as *Grotius* [x] hath charged *Beza*, and *Piſcator*, and others, for inclining their Tranſlations ſomewhat to their particular ſuppoſitions and opinions; and as King *James* (at the Conference at *Hampton-Court*) noted the ſame of the *Geneva* Verſion: The Moderation of the Church of *England* hath been ſuch (even beyond the care of all kind of Elective Philoſophers) that ſhe appears ſincerely to have eſpouſed the *Truth* it ſelf, *without any Dowry* [y] of intereſt and affection to opinions. The more groſs was the calumny of *Gregory Martin* to our Tranſlators of the Bible. *It is evident, you regard neither Hebrew nor Greek, but only your Hereſy.* Whereas our Church hath followed no particular Verſions, but wiſely conſulted the others then extant, which could come to the Tranſlators hands (as they themſelves teſtify and enumerate in the *Preface to the Biſhops Bible*) the better to enable them to attain the true ſenſe of the Original: Not making a ſecond hand Tranſlation, ſuch as the Rhemiſh, which was but a Tranſlation of the vulgar; yet *avoiding* (alſo) as the Tranſlators of our Bible themſelves profeſs, *On one ſide the ſcrupuloſity of the Puritans, who leave the old Eccleſiaſtical words, and betake*

[x] *Inter multa quæ fidei nocent hoc non eſt minimum, quod verſionem quiſq; attemperat ad ſuas ſententias, & ſua cuiq; Deus fit dira cupido: hoc verò non eſt Idola facere? imò ſemet collocare in templo Dei.* Gro. *Animadv. ad Artic.* 32.

[y] *Veritas ſine Dote.* Herbert *de Verit.*

betake themſelves to other, as when they put waſhing *for* baptiſm, *and* Congregation *inſtead of* Church: *as alſo on the other ſide, we have ſhunned the obſcurity of the Papiſts, in their* azymes, tunike, holocauſts, prepuce, *and a number of ſuch like*; yet ſuch is the further modeſty and Moderation of our Church; it doth not aſſume to her ſelf to have perfected or made abſolute her labour herein, but owns it ſuch as may be made more conſummate upon further light and experience.

§. 5. Between the extremes of thoſe who *on one hand* keep the Holy Scriptures from the vulgar, as doth the Church of *Rome:* and *on the other hand*, thoſe who account the Scriptures fit only for the vulgar (as many of our *Sectaries* who think themſelves already ſo perfect as to be above conſulting the word of God (as they call it) without them:)

The *Church of England* according to an excellent Moderation, commends unto all of her Communion, even to the vulgar, a diligent hearing and reading the Holy Scriptures[z]: as appears in ſundry places of the *Homilies*, more particularly in the firſt Homily, which is, *a fruitful exhortation to the reading and knowing of Holy*

[z] *K. Edw. 6. Inj.* 1547. *Q. Eliz. Inj.* 1559.

Holy Scripture. That man (ſaith the Homily [a]) *is aſhamed to be called a Lawyer, Aſtronomer, Phyſician, Philoſopher, that is ignorant in the Books of Law, Aſtronomy, Phyſick, Philoſophy; and how can any man then ſay, that he profeſſeth Chriſt and his Religion, if he will not apply himſelf to read, hear, and know the Books of Chriſtian Doctrine* [b c]. And though the people by daily hearing of Holy Scripture read in the Church, ſhould continually more and more encreaſe in Chriſtian Knowledge; yet it is intended and required, that eſpecially, *the Clergy and Gods Miniſters in the Congregation, ſhould by often reading and meditating on Gods word, be ſtirred up to Godlineſs themſelves, and be more able to exhort others, and confute the Adverſaries of the Truth:* as we obſerve from the *Preface concerning the ſervice of the Church:* and at the beginning of the *ſecond part of the Homilies*, there is a particular Admonition to all Miniſters Eccleſiaſtical, *That they above all others do aptly, plainly, and diſtinctly, read the Holy Scriptures.*

[a] Homily 1.

[b] The Collect for the ſecond Sunday in *Advent.*

Inter Libros prohibitos non habet Eccleſia Anglicana Libros ſacros & à Deo profectos. Rex Jacobus.

[c] *Severi Homines centum circiter Bibliorum editiones prohibent & proſcribunt.* Bened. Turretinus 1619.

§. 6. For the governing our reading of Holy Scriptures: whereas before the Reformation, *the Godly and decent order of the ancient Fathers was broken* [d] *and neglected*

[d] Pref. of the ſervice of the Church.

lected by planting in uncertain ſtories and legends; ſo that many Books of the Bible were but begun and never read through: *Now the order* [c] *for Prayer and for reading the holy Scripture, is made agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious.*

[c] Preface concerning the Service of the Church.

It is more profitable becauſe there are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious, and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a language and order as is moſt eaſy and plain for the underſtanding, both of the Readers and the hearers.

It is alſo more commodious both for the ſhortneſs thereof, and for the plainneſs of the order, and that the rules be few and eaſy.

Since the Reformation, thoſe who love not to be contain'd in any good bounds, when they read the Bible, chuſe to do it out of all Canonical Order, or generally ſnap upon the Chapters fortuitouſly; or affect for their moſt common reading the moſt difficult Books and Chapters: The wiſdom of our Church hath provided, that the Old Teſtament may be read out

every Year once: [f] All the Psalms once every Month: and the New Testament thrice every Year [g]: Yet with this Moderation, some difficult and very mysterious places are excepted: Yet so that the Church declares: *Though the rehearsal of the Genealogies and Pedigrees of the Fathers, be not so much to the edification of the plain ignorant people: Yet there is nothing so impertinently uttered in all the whole Book of the Bible, but may serve to spiritual purpose in some respect, to all such as will bestow their labours to search out the meaning* [h].

Thus manifest is it, that our Church doth really intend edification in her Institutions: and can the wit of man [i] *conceive a* better temper *and expedient, than this of the Church of* England; *that such Scriptures only and principally should be laid before them, in daily Offices which contain in them all the mysteries of our Redemption, and all the Rules of good Life? That the people of the Church may not complain that the Fountains of our Salvation are stopt from them; nor the Rulers of the Church, that the mysteriousness of Scripture is abused.*

And further to prevent the inconvenience of the vulgars use of Scripture: there was a wholsome Injunction of Queen *Eliza-*

[f] *Tale aliquid audio esse nunc in Ecclesiâ Anglicanâ in quâ Psalterium singulis mensibus absolvitur, & totum utrumq; Testamentum unico anno continuatâ lectione percurritur. Vtinam reliquæ Ecclesiæ reformatæ, &c.* Spalatensis *l.* 7. *c.* 12. § 17. The Order how the Holy Scripture is appointed to be read.

[g] Homily of certain places of Scripture, 2d Part.

[h] B. *Jer. Taylor* Pref. to his Collection of Offices.

Elizabeth [k], ſit here to be mentioned: [k] 1559. §. 37. *That no man ſhould talk or reaſon of Holy Scripture raſhly or contentiouſly, nor maintain any falſe doctrine or errour, but ſhall commune on the ſame when occaſion is given, reverently, humbly, and in the fear of God, for his comfort and better underſtanding.*

For as it is in the Homily againſt contention. *Too many there be which upon Ale-benches, and other places, delight to ſet forth certain Queſtions, not ſo much pertaining to edification as to Vain-glory: whence they fall to chiding and contention.*

With reference to which Injunction, it was, that ſome Biſhops in their Articles of enquiry, had this for a Queſtion, *Whether any were known in their Dioceſe, who profaned the Holy Scripture in Table-talk:* which was captiouſly miſunderſtood by many in their intemperate heats againſt the Biſhops; as if they thereby did forbid all ſober Conference on any places of Holy Scripture: whereas the Injunction of the Queen (which ought ſtill to have effect) ſhould reaſonably interpret their enquiry; which certainly was the ground thereof.

Beſides, many of thoſe Biſhops themſelves, when Maſters of Colledges in the Univerſities, obſerved, and cauſed to be

obſerved, thoſe Statutes which in moſt Colledges require reading of Scripture at Meals; Ordering, that Communication which is thereon, to be ſuch, as in the Queens Injunction was beforementioned.

§. 7. Our Church according to great wiſdom hath received ſuch Books as *Canonical, of whoſe authority there was never any doubt in the Church*[l]: rejecting what truly are not of the Canon, which the Church of *Rome* thruſts in of its own head; and doth not leave out any which are, as many have done in other times and places: In relation to thoſe Books whoſe Title is the *Apocrypha*, the Moderation of our Church expreſſeth an excellent temper. 1. In that in their Title, as of uncertain Writings, they are diſtinguiſht from *Canonical*. 2. All the Apocryphal Books are not recommended to be read in the Church. 3. Nor on all days, particularly not on the Lords Day, (as ſuch.) 4. Thoſe our Church *doth uſe* (together with other Canonical Scripture, as it plainly and publickly declares, in her ſixth Article of Religion, and as S[t] *Hierom* ſaith [m]) *for example of life, and inſtruction of manners* (as *Clemens Romanus* to the *Corinthians*,

[l] 39. Article 6. *Scio tamen Vualdenſem tenere quod declarandi & approbandi Libros ſacros ſit in ſerie Patrum omnium & fidelium ab Apoſtolis ſuccedentium.* Fr. S. Clara. *ad Artic. Confeſſ. Angl.* 6.

[m] S. Hier. *Preſ. ad Bibl. V.* Epiphan. *c. Libr.*

Corinthians, and other ſuch Writings were read in the ancient Church[n]:) *but doth not apply them to eſtabliſh any Doctrine:* as if they had ſuch authority alone by themſelves.

[n] *Sunt & alii libri qui leguntur quidem ſed non ſcribuntur in Canone.* H. de S. Vic. *Cap. 6. de ſcripturis, &c.*

Our Church indeed doth prefer them before any other Eccleſiaſtical or private Writings, becauſe of the many excellent and ſacred inſtructions in them: for which good and religious uſe, which may be made of them by all; we do them the honour to bind them up with our Bibles, though we make them not of equal authority thereby, or of divine inſpiration, (as we do not alſo either the Engliſh Meeter of the Pſalms, or the Epiſtle of the Tranſlators of the Bible.)

§. 8. The Divine Authority of the Holy Scriptures, our Church according to great wiſdom doth rather take for granted than labour much to prove ſuch an undoubted principle of Religion; juſtly ſuppoſing there is no reaſon either to queſtion, that the Church hath ſurely received thoſe Divine Oracles, or ſurely delivered them: and therefore our ſixth Article ſpeaks of them as of whoſe authority there was never any doubt in the Church: Our Church (juſtly thus ſuppoſing) im-

mediately therefore applies her ſelf in an Exhortation to a diligent reading the Holy Scriptures (*Homily* 1.) and ſo long as thoſe of her Communion are by any juſt means convinced of their authority, our Church according to a great Moderation leaves it to the Providence of God by what particular arguments (of the many which lie before us) we may come to this ſatisfaction: Not cauſing the ſatisfaction of any to depend upon one ſort of means to the neglect of another: Becauſe there are ſo many Arguments which may ſufficiently ſatisfy any of their Authority; becauſe ſome are convinced by ſome, others by others. We are encouraged in our Church to receive the Holy Scriptures as the word of God, both from inward and outward motives; both of divine and moral conſideration: But for our greater certainty and ſafety in a matter of ſo great concern; our Church doth not lay the weight of ſo great a cauſe, on ſlight or uncertain Foundations; as the infallibility of the Church (much leſs demonſtration from the evidence of oral tradition) or the teſtimony only of the Divine Spirit, held by ſome ſo abſolutely neceſſary to convince every one of the Divine Authority of Scriptures, that

that without ſuch an inward teſtimony there can be no kind of certainty whatſoever. The Moderation of our Church excellently governs her judgment herein; neither refuſing the juſt Authority of Gods true Church, nor denying any neceſſary influence of the Holy Spirit of God: according to which Moderation, guiding our ſelves, we ſhall have occaſion elſewhere to juſtify the real certainty of our Faith, *ch.* 6. §. 8.

In convincing alſo thoſe of the Authority of Holy Scripture, who do deny the ſame; the wiſdom and temper of our Church prudently hath omitted a twofold *medium*, as improper to confute obſtinate Adverſaries: The one is, of *proving the Divine Authority of the Scriptures by Scriptures themſelves*; which though it be a ſufficient proof among them who have received them as divine, yet to others it can never ſtop the objection from returning infinitely, if the objector pleaſe to be diſſatisfied: The other method is, *alledging the Teſtimony of the Spirit*; for though the Church of God hath the Holy Spirit, yet thoſe that diſpute this point may not have the Spirit; neither can any ones ſaying ſo, be a proper Argument to convince another: Thirdly, Our Church

avoids the Circle of proving the Scripture by the Church, and the Church by the Scriptures again, becauſe our Church doth firſt acknowledge the Holy Scriptures as ſuperiour to it ſelf[o], as one of the firſt principles of its Doctrine, and againſt thoſe who deny that principle of the Holy Scriptures veracity, it doth diſpute no otherwiſe than by reaſons convincing the certainty of Tradition. But as Archbiſhop *Laud* (in his Preface againſt *Fiſher*) takes notice, *While one Faction cries up the Church above the Scripture, and the other the Scripture to the neglect of the Church: According to Chriſts Inſtitution, the Scripture where it is plain ſhould guide the Church; and the Church where there is doubt ſhould expound the Scripture.*

[o] Article 6. & 20.

§. 9. Whereas many run into very immoderate extravagancies concerning the *interpretation* of Holy Scripture; our Church contains it ſelf within very wiſe and juſt proportions in its judgment and practice concerning this matter.

[p] S. Chryſ. *Hom.* 3. *in* 2 *Theſſ.* S. Aug. *in Pſ.* 8. V. Second Part of the Homily of the knowledge of H. Scrip.

1. Concerning Holy Scripture, it doth own what the Ancient Fathers [p] have teſtified, That what is abſolutely neceſſary unto Salvation of all, either for knowledge or practice, is ſo fair and intelligible

ble and plain to be underſtood of any, that there needs no interpreter of the meaning of the ſenſe to them who underſtand the words.

2. For the underſtanding other places in Holy Scripture which are more obſcure; our Church doth ſuppoſe and acknowledge plentiful means allowed of God, both to the Church, and by and in the Church to all particular perſons, as much as is neceſſary, that ſuch places be underſtood: For thoſe which are myſterious and intricate, are for the curious and wiſe to enquire into: They are not the repoſitories of Salvation, but inſtances of labour, and occaſions of humility, and arguments of mutual forbearance, and an endearment of reverence and adoration: [as the Archbiſhop of *Spalato*, and our Biſhop *Taylor* uſe to ſpeak.]

Such means for the interpretation of Scripture are the ordinary aſſiſtances of the Holy Spirit of God: The inſtructions of the Church, the uſe of our Reaſon; eſpecially in comparing one Scripture with another: which excellent means of finding out the ſenſe of Holy Writ, our Church her ſelf doth often uſe, and recommends the ſame to thoſe of her Communion, according to the ancient practice of the

the Church: Yet if we ſpeak properly, we do not call the Scripture the interpreter of it ſelf; nor properly a Judge of matter of Faith [q]. Though it be the Rule according to which the judgment which is of Doctrines is made: and in Analogy with which Interpretations of Scripture alſo are to be govern'd. But becauſe of the danger of the vulgars being miſled, our Church doth ſend them frequently to their Paſtors and Miniſters, for publick inſtruction, and private advice and counſel: and inferiour Miniſters it refers to their Biſhop [r].

[q] S. *Scripturam Judicem qui ſtatuunt, recte ſentiunt, ſed figuratè loquuntur.* Gro. *de imperio ſum. pot.*

[r] Exhortation to the Holy Communion. *Canon* 53.

The ſame method our Church directs for reſolution of doubts which may ariſe referring to the Liturgy.

[s] Preface concerning the Service of the Church.

[s] *Foraſmuch as nothing can be ſo plainly ſet forth but doubts may ariſe in the uſe and practice of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that ſo doubt ſhall alway reſort to the Biſhop of the Dioceſs, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame. And if the Biſhop be in doubt, he may ſend for the reſolution thereof to the Archbiſhop.*

3. Our

3. Our Church doth not attribute more or leſs *authority* to the means of interpreting Scripture, or any part thereof, than God hath given it for that purpoſe: and here the Moderation of the Church might be illuſtrated from the manifold extravagancies others have run into, in this matter, on all ſides.

1. Some make the Holy Spirit of God the only immediate interpreter of Scripture (unto all perſons whatſoever, that at any time underſtand any thing thereof.) Others run into another extreme of ſlighting the illumination and aſſiſtance of the Holy Spirit. 2. Some aſſert the Church (of *Rome* only) to have an infallible and abſolute Authority herein: others deny both the Church Univerſal, and all parts thereof, all authority to teach thoſe under her Diſcipline, or interpret any Scripture to them. 3. Some have maintained, that the publick Magiſtrate is the only interpreter of Scripture: others deny him any kind of authority over or about the Church. 4. There are thoſe who make humane reaſon the only interpreter of Scripture: Others reject all uſe of reaſon in divine matters. Among theſe and many more extravagancies of men, The Moderation of our Church keeps

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on one hand from the Tyranny of thoſe who make ſuch Authorities the Rule of interpreting Scripture, which never were ſo appointed: And on the other from the wild inordinacy of them who make their own private principle (whatſoever it be) the rule of Scripture interpretation. Among all, wiſely making uſe of, and aſſerting and recommending ſuch means as are given for the conveyance, or interpretation (or both for the conveying and interpreting) of Divine Writ. Something further of which will more diſtinctly appear in the next Chapter.

CHAP.

Chap. V.

Of the Moderation of the Church in applying the Rule of Faith to it ſelf.

§. 1. *Avoiding extremes on either hand, in relation to the authority of the Univerſal Church.* §. 2. *The Decrees of Councils.* §. 3. *The Teſtimony of the Fathers.* §. 4. *Other Traditions.* §. 5. *Our Churches own Teſtimony.* §. 6. *The uſe of Reaſon.* §. 7. *The Teſtimony of the Spirit.* §. 8. *Of the teſtimony and operation of the Holy Spirit; the judgment of our Church according to great Moderation, more largely declared.*

§. 1. THE Moderation of the Church of *England* appears very great in her due applying this Rule of Faith to her ſelf: wiſely and fitly making uſe of all thoſe Inſtruments which are moſt proper and uſeful in conveying to us that Rule, or which are moſt ſubſervient to the right underſtanding our Rule, avoiding either extreme of thoſe who attribute too much or too little to thoſe inſtruments of conveyance and interpretation: Such as the Authority

Authority of the Univerſal Church: The Decrees of Councils: The Teſtimony of the Fathers: Other Traditions: The Witneſs of our own particular Church: Right Reaſon alone: The Teſtimony of the Spirit.

To all and every of theſe enumerated inſtruments; either of certain conveyance, or interpretation of Scripture; our Church gives their due place and eſteem, according to their influence and uſe, and no more: which muſt needs demonſtrate a great deal of Wiſdom and Moderation in the judgment of the Church.

1. The Univerſal Church it ſelf is no where by the Church of *England* made the Rule of her Faith, but a *Witneſs and Keeper of Holy Writ: Art.* 20. Yet the judgment of the Catholick Church of Chriſt, was always by the Church of *England* held in greateſt veneration next unto the teſtimony of the Spirit of God himſelf; becauſe of thoſe famous Promiſes made by Chriſt himſelf to the Church, which we read of in the New Teſtament: Yea, in the Old Teſtament, The Prophecies concerning the Meſſias, and concerning the Church, and the Miniſters of the Church, always are join'd together, as I have ſometime heard a great Prelate of

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our Church teach us: And becauſe whatever Arguments we have for the truth of Holy Scriptures (as thanks be to God we have many beſide) yet alſo from the witneſs and keeping of the Church [a] we receive the Holy Scriptures themſelves: and in the ſixth Article, *In the name of Holy Scriptures, the Church doth underſtand thoſe Canonical Books of the Old and New Teſtament, of whoſe Authority there was never any doubt in the Church.* So that as the Archbiſhop of *Spalato* hath it, we have recourſe to the Church, not as to an Authoritative Judge, but as to a Treaſure and Repoſitory [b] in which the Canonical Books, and all things neceſſary to Salvation, are preſerved by faithful Tradition. Wherefore the Catholick Church it ſelf is called not a Judge nor a Rule [c], but more truly a Witneſs and Keeper of Holy Writ: and for interpretation of Scripture, and for our help in judging of Doctrines according to our Rule, the Church of *England* values above all others the Judgment of the Catholick Church, ſo far forth as we can attain the teſtimony of the Catholick Church, by ſuch inſtruments as are approved and undoubted. For though [d], *If by Catholick you mean all particular Churches in the World; then though truth*

[a] *Eccleſia non diſcernit ſed nixa traditioni legitimæ teſtatur quæ ſint Canonicæ Scripturæ.* Spalatenſ. *l.* 7. *cb.* 1.

[b] *Hæc ſunt quæ Patres intra Canonem conclauſerunt: Hæc nobis à Patribus tradita.* S. Hieron. Ruffinus.

[c] *credo Eccleſiam: credo Eccleſiæ: per Eccleſiam. Non dicimus credo in Eccleſiam, ſed credo in Eccleſiâ.* Epiſt. Eliſent.

[d] Second Diſſuaſive againſt Popery, *l.* 1. *c.* 1.

truth doth infallibly dwell amongſt them, yet you can never go to School to them all to learn it, in ſuch queſtions as are curious and unneceſſary, and by which the Salvation of Souls is not promoted: Yet we know, that in the Primitive Time the Chriſtian Church was in a leſs compaſs, and more undivided. Wherefore if ſuch matters which are moſt eſſential to the being and well-being of the Church, are both delivered from that time, and with their conveyance have been approved by the Church in common ever ſince: If the Church may be a ſure inſtrument of conveyance of the Books of Holy Scripture, why not alſo of ſuch matters wherein all ſo well agree from the firſt, and do in no ſort thwart the Tradition of the Holy Scripture it ſelf? Wherefore in the Canon ſet forth in our Church, with the Articles of Religion, 1571. it is caution'd, *That nothing be at any time taught, either to be held or believed upon the account of Religion, but what is agreeable to the Doctrine of the Old and New Teſtament; which the Catholick Fathers and antient Biſhops have gathered from thence:* Which Golden Rule of our Church, I find twice extoll'd by the Illuſtrious *Grotius:* once [c] in theſe words: *I cannot but commend that famous Canon*

[c] *De imp. ſum. poteſt. c. 6. §. 9. p. 181.*

Canon of the Church of England, That *&c.* And again, in one of his Epiſtles [f], He takes occaſion from this Canon of the Church to ſay, *He wonders any ſhould deny, In* England *they attribute more to the ancient Church than they do in* France. The form alſo of profeſſion in the admiſſion of Profeſſors in Divinity in the Univerſity, becauſe it doth very fully expreſs the ſenſe of the Church of *England*, I repeat the tenour thereof.

[f] *Apologia Eccl. Anglicanæ. Acceſſimus verò ad illam Eccleſiam in quâ — omnia caſtè & reverenter & quantum nos aſſequi potuimus proximè ad priſcorum temporum rationem.* §. 118. *Inde enim putavimus reſtaurationem petendam eſſe unde prima Religionis initia ducta eſſent.* §. 150.

I from my heart do embrace and receive all the Holy Canonical Scripture, in the Old and New Teſtament comprehended: and all thoſe things which the true Church of Chriſt, Holy and Apoſtolick, ſubject to the word of God, and governed by the ſame, doth reject; I reject; whatſoever it holds, I hold ---

Concerning the Church of *England*, in this matter, hear we what the Learned *Caſaubon* hath declared in an Epiſtle to *Heinſius* [g]: *This* (ſaith he) *is my judgment, Whereas there will and can be but one true Church; we are not haſtily to recede from thoſe Doctrines of Faith which the conſent of all the ancient Catholick Church hath approved; and whereas I own no other Foundation of true Religion, than the Holy*

[g] *Ep. Eccleſiaſticæ*, p. 345.

and Divine inſpired Scriptures, with Melanchthon, *and the Church of* England, *I wiſh all Doctrines of Faith were brought to us, derived from the Fountain of Scripture, by the Channels of Antiquity; otherwiſe, what end will there be of innovation?* And thus our King *James* of Happy Memory did declare (in the words of S^t *Auſtin*) *That what could be proved the Church held and obſerved from its firſt beginning to thoſe Times; That to reject He did not doubt to pronounce to be an inſolent piece of madneſs:* So that the counſel and judgment of the Church of *England* ſeems to be moderated according to the Sentence of St *Hierom*, in his Epiſtle to *Minerva: My purpoſe is, to read the Ancients, to prove all, to hold faſt what is good, and never to depart from the Faith of the Catholick Church:* and conformably King *Charles* I. [h] *My Concluſion is, That albeit I never eſteemed any Authority equal to the Scriptures, yet I do think the unanimous conſent of the Fathers, and the univerſal practice of the Primitive Church, to be the beſt and moſt authentical Interpreters of Gods word.* For who can be preſumed to underſtand the Doctrine and practice of the Chriſtian Religion better than thoſe who lived in the firſt and pureſt times? Wherefore [i] Dr *Hammond*

[h] His Majeſties fifth Paper to Mr. *Henderſ.*

[i] Of Hereſy, §. 14.

mond reckons it among the *piè Credibilia*, that a truly *general Council cannot erre.*

§. 3. And becauſe the Catholick Church is, and hath been ſo much divided, and the Monuments of the ancient Church Univerſally accepted, do contain but a few determinations, Therefore the Church of *England* moderately remits her Sons to the firſt four general Councils; as in the 28th year of K. *Henry* 8. [k] it was Decreed, *That all ought and muſt utterly refuſe and condemn all thoſe opinions contrary to the ſaid Articles, contained in the three Creeds, contained in the four Holy Councils, that is to ſay, in the Council of* Nice, Conſtantinople, Epheſus, *and* Chalcedon; *and all other ſince that time in any point conſonant to the ſame.*

[k] Fuller's Eccl. Hiſt. ad An. 1536.

So in the Inſtitution of a Chriſtian Man, ſet forth 1537. and approved by the Convocation, 1543. 'tis there ſaid, *A true Chriſtian man ought and muſt condemn all thoſe opinions contrary to the twelve Articles of the Creed, which were of a long time paſt condemned in the four Holy Councils*; that is to ſay, *&c.*

Iſaac Caſaubon alſo in the name of King *James* to Cardinal *Perron*, ſaith, [l] *The King and the Church of* England *do admit the four firſt Oecumenical Councils*; and following the judgment

[l] Primo R. Eliz. c. 1

of the Church, the Law of the Kingdom doth declare, [m] *That none however Commiſſion'd, ſhall in any wiſe have authority or power, to order or determine, or adjudge any matter or cauſe to be Hereſy, but only ſuch as heretofore have been determin'd, ordered, or adjudged to be Hereſy, by the authority of the Canonical Scriptures, or by the firſt four general Councils, or any of them, or by any other general Council, wherein the ſame was declared Hereſy, by the expreſs and plain words of the ſaid Canonical Scriptures, or ſuch as hereafter ſhall be ordered, judged, or determined to be Hereſy by the Court of Parliament of this Realm, with the Clergy in their Convocation.* Thus the authority of the four firſt general Councils, are placed by our Church in the ſuperiour order of Tradition; foraſmuch as *Spalatenſis* (according to S[t] *Auſtin* [n]) ſpeaks of ſuch Councils, they have obtained a wholſom authority, becauſe from the Apoſtolick Declarations faithfully received, they have explained the Holy Scriptures: and beſide, becauſe they have been approved by the Univerſal Church: which with great reaſon

[m] *Dicimus Eccleſiam Britannicam adeò venerari Concilia generalia, ut ſpeciali ſtatuto caverit, nè quiſquam ſpirituali juriſdictione præditus præſumat cenſuras ſuas Eccleſiaſticas aliter diſtringere vel adminiſtrare, aut quicquam Hæreticum pronunciare quod non à ſcripturis Canonicis & quatuor Conciliis generalibus aut alio quocunq; Concilio pro tali judicatum fuerit.* J. B. *de antiq. libertate Eccl. Brit. Theſ.* 4.

[n] *A plenariis Conciliis tradita: Quarum eſt in Eccleſiâ ſalubèrrima authoritas.* S. Aug. *Ep.* 118.

reaſon contradicts what *Curcellæus* [p] hath delivered to depreciate the honour, even of the firſt four Oecumenical Councils. So that Mr *Creſſy*, in Anſwer to Dr *Pierce*, might very well cite the Proteſtant acknowledgments of the Authority of Councils: as that of *Ridley* (Acts and Mon. p. 1288.) *Councils indeed repreſent the Univerſal Church, and being ſo gathered together in the name of Chriſt, they have the promiſe of the gift and guiding of the Spirit into all truth:* To the ſame purpoſe are named Biſhop *Bilſon*, *Hooker*, *Potter*, &c. Inſtead of all theſe, he might have owned, if he had pleaſed, the judgment of our Church it ſelf, giving all due honour to general and Provincial Councils, whoſe wholſome Decrees ſhe hath accepted and imitated: Yea, our Church maintains the right of Provincial Synods, taken away by the See of *Rome* [q]. Neither is this honour diminiſht by the further Moderation which our Church hath ſhown, in not taking thoſe for Councils, or general Councils, which are not ſuch, as neither the Council of *Florence*, nor *Lateran*, nor of *Trent*: and we know that our Articles, though they are very moderately

[p] Curcell. *Relig. Chriſtianæ Inſtit. l.* 1. *c.* 15.

[q] Tertullianus *veneratur Provinciale Concilium quaſi eſſet Oecumenicum, aſſentiente ſc. univerſali, vel iis decernentibus ſecundum univerſale, quomodo ſit repræſentatio totius nominis Chriſtiani, & virtualiter tota Eccleſia.*

rately framed, are many of them directly oppos'd to those of *Trent*, being in those points of Doctrine wherein the Church of *Rome* hath departed from the Catholick Church, and made her Doctrines of design more than truth, the unjust conditions of Communion. *A truly free, and general Council, we look upon as the best expedient on Earth for composing the differences of the Christian World, if it might be had; but we cannot endure to be abused by meer names of Titular Patriarchs, but real Servants and Pensioners of the Popes, with Combinations of interested parties, instead of general Councils*[r]. When Pope *Paul* III. call'd a Council (then) to be held at *Mantua*, and King *Henry* VIII. refusing thither to send, He defended his Protestation in a Letter to the Emperour and other Christian Princes (1538.) In which the King declares[t]:

[r] Dr. *Stillingfleet's* first Part of an Answer, &c. 284.

[t] Acts and Monuments, p. 1132.

Truly as our Forefathers invented nothing more holy than general Councils, used as they ought to be; so there is almost nothing that may do more hurt to the Christian Faith and Religion, than general Councils, if they be abused to lucre, to gains, to the establishment of errors: And verily, we suppose that it ought not to be called a General Council, where alone those men are heard which are determined

determined for ever in all points to defend the Popiſh party, and to arm themſelves to fight in the Biſhop of Romes *quarrel, though it were againſt God and the Holy Scriptures: It is no general Council, neither ought it to be called general, where the ſame men be only Advocates and Adverſaries: defending his Primacy, born by the ignorance of the World, nouriſhed by the ambition of the Biſhops of* Rome, *defended by places of Scripture falſly underſtood.*

Neither ſecondly, is our Churches honour to general Councils leſſened, becauſe ſhe declares, they are not infallible, as in our 21. Article of Religion. *When they be gathered together, Foraſmuch as they be an Aſſembly of Men, whereof all be not governed with the ſpirit and word of God, they may erre and ſometime have erred even in things pertaining to God; wherefore things ordained by them as neceſſary to Salvation, have neither ſtrength nor authority unleſs it be declared, that they be taken out of Holy Scripture*[t]. Notwithſtanding they are not infallible, yet for the eſtabliſhing conſent, King *James* may be preſumed to declare the ſenſe of our Church, of the uſe of ſuch Councils lawfully aſſembled: *Come* (ſaith He[u]) *put it to the Iſſue, allow a free general Council, which may not de-*

[t] *Itaq; legantur Concilia quidem cum honore, ſed interim ad ſcripturam piam, certam reſtamq; regulam examinentur. Reform. leg. Eccl. c. 14.*

[u] *Rex Jacobus ad Card. Perr.*

pend upon the arbitrary will of one man, and the Church of England *is prepared to give a Reaſon of its Faith: For even anciently it was a great complaint in the Church, as the Fond of all their miſchiefs* [x], *That Controverſies were not determined after the Primitive Rite and manner.*

[x] Nilus Archiep. Theſſal. l. 1. Καλὰ τὰ παλαιὰ τῶν Πατέρων ἐν τοιούτοις ἔθη.

§. 3. Concerning the Teſtimony of the Fathers, the Church of *England* hath obſerved the ſame wiſe Moderation in her judgment, and uſe of them alſo; no where judging of them as unliable to error: according to the arguing of the 21. Article. Becauſe they are but men, and ſometimes have erred in things pertaining to God, neither hath our Church any where ſwallowed their errors through the Veneration of their Piety and Antiquity.

Yet becauſe of their Proximity to the Apoſtolick times, and the juſt authority in the Church, which for their Learning and Piety they have obtained, and all along hath been given them, Our Church in her Monuments, gives a great deference to their judgment, teſtimony, and practice.

In the 31. Canon. *Foraſmuch as the ancient Fathers of the Church, led by the example of the Apoſtles, appointed,* &c. *We following*

lowing their Holy and Religious Example, do Conſtitute and Decree. Canon 32. *According to the judgment of the ancient Fathers, and the practice of the Primitive Church, We do Ordain.* Canon 33. *It hath been long ſince provided by many Decrees of ancient Fathers: That,* &c. *According to which Examples, we do Ordain.* Canon 60. *Foraſmuch as it hath been a ſolemn, ancient, and laudable Cuſtom in the Church of God, continued from the Apoſtles time, That,* &c. *We will and appoint.*

So in the 30. Canon: The lawful uſe of the Croſs in Baptiſm, is explained from the practice of the Primitive Times. And in King *Edw.* VI. Proclamation before the Common Prayer Book, the reaſon for our Forms and Rites, is juſtified from the practice of the Primitive Church, and in the Preface concerning the Service of the Church, *Here you have an Order for Prayer and reading the Holy Scripture, much agreeable to the mind and purpoſe of* the old Fathers: and in many other places where they are named, and where they are not named. The footſteps of their ancient Piety, have very diſcernable impreſſions throughout the whole Conſtitution of our Church.

Where-

Wherefore as it is in the Reformation of the Eccleſiaſtical Laws of *England*, as was intended [y]: Let the Authority and Reverence be continued to the Ancient and Orthodox Fathers, but ſuch as may be ſubject to the determination, truth, and authority of the Holy Scriptures. For always the ancient Fathers [z] themſelves refuſed any other kind of honour or reſpect: frequently admoniſhing the Reader, that he admit their opinions, or interpretations, but ſo far as he ſees them agree with the Holy Writings. So that ſince Proteſtants are bound by Canon to follow the ancient Fathers; whoſoever doth ſo with ſincerity, it is utterly impoſſible he ſhould be a Papiſt.

[y] *Reform. leg. Eccleſ. Angl. c.* 15.

[z] *Neq; enim quorumlibet diſputationes quamvis Catholicorum & laudatorum hominum velut ſcripturas Canonicas habere debemus, ut nobis non liceat (ſalvâ Honorificentiâ quæ illis debetur hominibus) aliquid in eorum ſcriptis improbare — Talis ego ſum in ſcriptis aliorum, Tales volo eſſe intelligentes meorum.* S. Aug. *Ep.* 3. *V. Ep.* 19. *ad S.* Hier. Chilingw. *Prof.* §. 25.

And indeed the Reverence of the Church of *England*, to the ancient Fathers, as it is moſt regular and well govern'd, ſo it is moſt uniform and conſtant, whereas nothing is more ordinary with the Romaniſts, than when they are preſt and urg'd by the authority of the ancient Fathers againſt them, to depreciate their teſtimonies, and add ſome ſcurvy

ſcurvy falſe inſinuations concerning them: as hath been often obſerved of *C. Baronius*, *Bellarmine*, *Stapleton*, and others. Whereas the conſtant Reverence of the Church of *England* to the ancient Fathers, is ſuch, that the Romaniſts cannot but acknowledge it very often, as *De Creſſy*[a] ſaith, *Indeed the Proteſtants in* England *make honourable mention of the Fathers. They profeſs greater Reverence to Antiquity than any other Sect whatſoever.*

[a] *Exomolog. p.* 102, 135.

§. 4. There are many things of excellent uſe in themſelves, which come to be ſuſpected and reproached, becauſe of the abuſe they have had in the Roman Church: Of which, Tradition may be a great inſtance: Becauſe the Church of *Rome* hath made Tradition equal if not ſuperiour to Holy Scripture; therefore others run to the other extreme of undervaluing all kind of good and lawful Tradition, not conſidering that Holy Scripture is Tradition Recorded. And forgetting that in the Church of God, one great proof of the integrity of the Canon of Holy Scripture it ſelf, hath been always Tradition; which theſe men ſo confidently deſpiſe. There are alſo ſome Traditions

ditions not contrary to the Holy Scripture which if they be rightly qualify'd, have and ought to have great authority with us: Wherefore upon all occaſions is celebrated among us, that famous paſſage of *Vincentius Lirinenſis* [b]: *Whatſoever is univerſally delivered, which every where, which always, which of all is believed, that is accounted as indubitable and certain.*

[b] Vinc. Lir. adv. Hær. c. 3.

We receive not (ſaith Biſhop *Bramhall* to M. *Militiere*) *your upſtart Traditions, nor unwritten Fundamentals, but we admit genuine, univerſal, Apoſtolical Traditions.---And we are ſo far from believing Tradition without allowing the Papacy; That one of the principal motives why we rejected the Papacy, was the conſtant Tradition of the Univerſal Church.*

§. 5. Concerning our Churches own Teſtimony, Her Modeſty and Moderation hath been always exemplary, ſo far from aſſuming the Title of Catholick to her ſelf only (as (S[t] *Auſtin* tells us) the Arians did, and ſince them the Romaniſts) [c] That ſhe hath counted it a ſufficient honour to be an humble (and nevertheleſs for that, eminent) Member of the Univerſal Church; and with her a Witneſs and Keeper of Holy Writ; and though

[c] S. Aug. Ep. 48. ad Vincen.

though ſhe vindicates to her ſelf an authority to interpret the Holy Scripture, within the bounds of her own Diſcipline, for the edification of her own Family, in Truth and Love, and alſo aſſerts to her ſelf *an Authority in Controverſies of Faith*, *Article* 20. namely, for the avoiding diverſities of opinions, and for the eſtabliſhing conſent touching true Religion; yet I cannot well omit to obſerve, the wiſe modeſty of our Church in her aſſerting her own authority *in Controverſies of Faith:* which expreſſion, I may have leave to illuſtrate from ſuch another inſtance of Wiſdom and Moderation, in the recognition required to be made of the Kings Supremacy in our ſubſcription (according to the 36. Canon) and in our Prayers, wherein we acknowledge Him Supreme Governour of this Realm, *in all Cauſes*, and over all Perſons: It is not ſaid, over all Cauſes as over all perſons; foraſmuch, as in ſome Cauſes, Chriſtian Kings do not deny ſome ſpiritual power of Gods Church diſtinct from its temporal Authority; which yet refers to the King, as their Supreme Keeper, Moderator, and Governour: Even ſo the Church declares her Authority in Controverſies of Faith, not that the Church of *England*, or any other

other Church, no not the Univerſal Church, hath power to make any thing which is in controverſy matter of Faith, which God hath not ſo made: The Church owns that ſhe hath no power againſt the truth, but for the truth. Neither may it expound one place of Scripture, that it be repugnant to another: (*Article* 20.) But ſhe hath power to declare her own ſenſe in the Controverſy: and (that I may expreſs my own meaning in better words than my own [d]) *To determine which part ſhall be received and profeſt for truth by her own Members, and that too under Eccleſiaſtical penalty and cenſure, which they accordingly are bound to ſubmit to, not as an infallible verity, but as a probable truth; and reſt in her determination, till it be made plain by as great authority, that this her determination is an error; or if they ſhall think it ſo by the weight of ſuch reaſons as are privately ſuggeſted to them, yet are they ſtill obliged to ſilence and peace, where the deciſion of a particular Church is not againſt the Doctrine of the Univerſal; Not to profeſs in this caſe againſt the Churches determination (becauſe the profeſſing of ſuch a controverted truth is not neceſſary, but the preſervation of the peace and unity of the Church is) is not to aſſert infallibility*

[d] Pref. of Biſhop *Sparrow's* Collection of Eccl. Records, &c.

infallibility in the Church, *but authority.* Wherefore Mr *Chilingworth* [e] had very juſt reaſon to declare, *Whatſoever hath been held neceſſary to ſalvation, either by the* Catholick Church *of all Ages, or by the conſent of Fathers, meaſured by* Vincentius Lirinenſis *his Rule; or is held neceſſary, either by the* Catholick Church *of this Age, or by the conſent of Proteſtants, or even by the* Church *of* England, *That againſt the Socinians, and all others whatſoever, I do verily believe and embrace.* Whereas the Pope and Church of *Rome* do challenge to themſelves an authority ſupreme, over all Cauſes and Perſons, by their *Infallibility*, by which they exclude all others from their peace, and themſelves from emendation: Neither are their followers much in the way thereunto, by what Card. *Bellarmine* doth aſſert of this ſupreme Authority: *If the Pope* (ſaith he [f]) *ſhould err, in commanding any Vices, or forbidding any Vertues, The Church is bound to believe thoſe Vices are good, and thoſe Vertues are evil, unleſs it would ſin againſt Conſcience* [g]. (However in his Recognitions [h], he minceth the

[e] Chilingw. Preſ. § 28.

[f] C. Bellarm. *de Pontif. Rom. l. 4. c. 5.*

[g] *In bono ſenſu, dedit Chriſtus Petro poteſtatem ſaciendi de peccato non peccatum, & de non peccato peccatum.* C. Bell. *c. 31. in* Barklaium.

[h] *Locuti ſumus de actibus dubiis virtutum aut vitiorum. Recogn. operum* C. B. *p. 19.*

matter

matter in a diſtinction of doubtful and manifeſt Vices and Vertues.) O Bleſſed Guides of Souls! How did the Illuſtrious Cardinal miſs being Canoniz'd for that glorious Sentence? and to help him for a Miracle to qualify him for an Apotheoſis, why did not ſome cry out of it; So many words, ſo many Miracles? Thus many of the Romaniſts make the Pope ſuch a Monarch in the Church, as Mr *Hobbs* doth his Prince in the State[i]. *The interpretation of Holy Scripture, the right of determining all Controverſies, to fix the rules of good and evil, juſt and unjuſt, honeſt and diſhoneſt, doth depend on his authority, in the power of whom is the chief Government.* But this Doctrine is as bad Philoſophy as that of the Cardinals is Divinity. Among theſe exceſſes, let us not forget the Moderation of our Church, which holds, ſhe may reviſe what hath ſlipt from her: wherefore in her 19. Article ſhe declares: *As the Church of* Jeruſalem, Alexandria, *and* Antioch, *have erred, ſo alſo the Church of* Rome hath erred: (a charge agreeable to the Moderation of our Church, conſidering what might have been further ſaid:) which by the ſame proportions of reaſon ſhe ſuppoſeth true of her ſelf, and of all others, *viz.* That they are fallible and may erre. §. 6.

[i] Hobbeſius *de Cive c. 7. art. 26. c. 12. art. 1.*

§. 6. Of the uſe *of Reaſon*, with Reference to divine matters, there may be elſewhere occaſions in this Treatiſe to diſcourſe *. Yet here it is to be obſerved, our Church doth not make its own reaſon a rule of Faith; nor the ſole Interpreter of Scripture, much leſs the reaſon of private men: yet becauſe mankind hath no reaſonable expectation of Miracles, eſpecially, when ordinary means are ſufficient and abounding; and becauſe the Holy Spirit of God in the teſtimony of his Church, hath all along certainly conveyed to us the ſenſe of many places; beſide, That what is moſt needful to be heeded is very plain; our Church doth allow and ſuppoſe rational mens perceiving the ſenſe of Scripture by the due uſe of their underſtanding; which practice muſt alſo neceſſarily engage ſuch to a high regard of what was anciently received in the Catholick Church. For as nothing is held among us more agreeable to reaſon than our Religion, ſo in expounding our Religion, and in interpreting Scripture, our Church makes uſe of the beſt and the trueſt reaſons (as is manifeſt in what ſhe declares and enjoins) and encourageth alſo thoſe other helps which are any ways uſeful to the better

* Ch. 6. §. 9, 10.

underſtanding the ſenſe of Holy Scripture: as namely, the knowledge of Tongues, Arts, and Sciences, and whatever elſe may improve the induſtry and ſincerity of the enquirer. Becauſe as our *Homily* of ſaith [k], *No man cometh to the knowledge of* Tongues, *otherwiſe, than by diligent and earneſt ſtudy:* and elſewhere [l], *The Church (taking notice, how the worſhipping of Images came in times of ignorance, negligence, and barbarity) laments the waſts made on* learning, *by the Goths, and Vandals, and Hunns, They burning Libraries, ſo that learning and true Religion went to wrack, and decayed incredibly.*

[k] Hom. of Com. Pr. and Sacraments.
[l] Hom. of the peril of Idolatry, 2. *Part.*

Wherefore the Church of *England* hath been always a bountiful and careful cheriſher and Patron of *our Famous Univerſities*; as They have been and are, moſt dutiful and zealous obſervers of the Church.

And becauſe our Church governs it ſelf according to ſuch juſt meaſures in the Interpretation and Expoſition of Scripture, we ſee ſhe doth neither practiſe nor encourage the turning of Holy Scripture into Cabala's and Allegory, as too many have precariouſly and groundleſly done, according to the humour of their own imaginations: our Church obſerving that

that Moderation which S^t *Auſtin* commends [m], when he blames ſome for one extreme, that will allow no type or ſignification in things done and recorded; and others who contend, all things in Scripture recorded, have their Allegorical Interpretation [n], even the Doctrines of Catholick Faith; which (in his Epiſtle to *Vincentius*) he calls a grievous piece of impudence to hold: yet as *Eraſmus* (in his *Eccleſiaſtes*) adds, *It is not fit to doubt of ſuch Types and Allegories, which Canonical Scripture have revealed to us.*

[m] *De Civ. Dei l.* 17. *c.* 3.

[n] *Mihi multùm errare videntur qui nullas res geſtas aliquid aliud præter id quod eo modo geſta ſunt ſignificare arbitrantur: ita multùm audere qui* *prorſus ibi omnia ſignificationibus allegoricis involuta eſſe contendunt.* Eraſm. *Eccleſ. l.* 3. *Nunquam dubia ænigmatum intelligentia ad autoritatem dogmatum proficere.* S. Hieron. *in* Mat. 13.

§. 7. Though the Moderation of the Church ſhews it ſelf in that it doth not vain-gloriouſly boaſt of the Spirit, yet it may well conſiſt with her excellent modeſty to believe of her ſelf, That in the interpretation of Holy Scripture, ſhe hath ſuch an aſſiſtance of the Spirit of God as is promiſed to the Church in general: The Church of *England* being a true part thereof, ſubject to and governed by the word of God: upon which account in 139. Canon, it requires, *That the ſacred Synod of this Nation, in the name of Chriſt, and by the Kings Authority aſſembled, be*

acknowledged the true Church of England *by Repreſentation:* and it may be preſumed, That where the lawful repreſentative of the Church is gathered together rightly, the aſſiſtance of Gods Spirit is not wanting; wherefore it argues immoderate preſumption in them who receive with impious ſcorn, our Confeſſion of our undoubted hope, that the Church of *England* hath the teſtimony of the Spirit of God in her interpretation of Scripture; and yet theſe depravers of the Scripture [o], ſhall with glorious aſſurance affirm to themſelves and their Complices, the wonderful illapſes and impulſes of the divine Spirit, when at the ſame time they contradict the Holy Catholick Church [p] and themſelves; and when alſo many pretenders to a double portion of the Spirit, have acted as the eldeſt Sons of *Belial.*

[o] *Qui ingenium ſuum faciunt Eccleſiæ ſacramenta.* S. Hier. *Ep.* 9.

[p] *Nego;— id defendere velim contra conſenſum æquitatis & ſpiritum qui Eccleſiæ corpus: Quod ſi mecum in rebus aliis caveant illi, jam ſpiritus ille privatus Eccleſiæ Diviſor perdet faſcini ſui efficaciam.* Grotius *ad* Riv. *art.* 1.

Whereas indeed the teſtimony of the Spirit, in the hearts of the faithful themſelves, for the interpreting Holy Scripture, and determining doubtful matters, hath been more often urged than underſtood; yea, if we could ſuppoſe it was not a precarious aſſertion, to be ſure it is an

an improper method to convince Gainſayers: yet to thoſe who are out of Communion with the Church, it muſt needs be a moſt uncertain and inſufficient teſtimony.

§. 8. Many we know there have been and are, who pretend to ſuch extraordinary gifts of the Holy Spirit, as were peculiar to the firſt Ages of the Church: thus doth the Church of *Rome* (as did the Donatiſts of old) make ſuch miraculous teſtimonies, the neceſſary ſign of a true Church: and ſomewhat like both theſe, are the Enthuſiaſts of our late age, who would make the priviledges of the Holy Spirit, ſpecial and ſingular to their encloſures; affirming a particular inſpiration of the Spirit abſolutely neceſſary, To convey into our minds the ſenſe and interpretation of Holy Scripture: To aſſure all Chriſtians of the certainty of their Salvation: To furniſh them with words and petitions in Prayer: To convince any of the authority of Holy Scriptures, and the certainty of Faith,

Our Church declares [q], *It is not the part of a Chriſtian under pretence of the Holy Ghoſt, to bring in his own dreams and phantaſies into the Church, for ſuch blaſ-*

[q] Homily for Whitſunday, 2 Part.

pheme and bely the Holy Ghoſt: whereas, *the proper office of the Holy Ghoſt is not to inſtitute and bring in new Ordinances, contrary to the doctrine before taught*, the doing of which the *Homily* declares, *is the ſign of a falſe Church, and of ſuch as are deceivers.*

It is to be acknowledged, that the diſcourſes concerning the operation and teſtimony of the Spirit are liable to many difficulties: but, *The principal concluſions which are rightly made in this matter, I ſuppoſe may be truly made out to be the ſenſe of our Church declared in her own words.*

1. *For interpretation of Holy Scripture*, the reaſon why our Church holds ſuch extraordinary illumination not neceſſary, is becauſe [r], *All things neceſſary for our Salvation are plain to underſtand*, that is, as the Homilies deliver, to ſuch as uſe the *means:* and ſo far as their explicite knowledge is required.

[r] 2d Homily of Scripture.

For our Church doth ſpeak of the illumination of the Spirit and interpretation of Scripture, as generally joined with the uſe of *means: When any apply their minds to the ſtudy of the Scripture, to hear, read, and ſearch, thus God openeth the dark things of Scripture unto faithful people: It cannot*

cannot be, ſaith St *Chryſoſtom*, *that ſuch ſhould be left without help.* When our Homily mentions the Holy Ghoſt inſpiring the true meaning of the Scripture, it adds, *to them that with humility and diligence do ſearch therefore:* which clauſe is not to be left out (as it is by the Author of the *Scriptures genuine interpreter*, *p.* 5.) *Thoſe that thus thankfully, chearfully, and diligently hear, read, meditate, and ruminate on Holy Scripture; ſuch have the ſweet juice, ſpiritual effect, taſt, comfort, and conſolation of them:* which Doctrine of our Church is moſt intelligible and ſober, and different from what ſome others myſtically have diſcourſed of concerning ſpiritual guſts, which they attribute to unaccountable Communications.

The ordinary means to which the interpretation of Scripture is generally annexed, our Church judgeth the ſame which Dr *Hammond* mentions in his Poſtſcript concerning Divine Illuminations: Study, ſearch, Meditation, the Collation of places of Scripture, (or *bringing one place together with another*) the uſe of reaſon, and learning, and skill in original Languages; the help of our ſpiritual guides; the Declarations of Gods Church; the analogy of received doctrine; con- Homily 1.

ſtant Prayer for Gods bleſſing; the neceſſary aſſiſtance and gracious aids of Gods Spirit.

Our Church indeed teacheth us, that *Carnal* reaſon is an enemy to God, and to perceiving the things of the Spirit: which carnal reaſon, *ſome do expound the wiſdom, ſome the ſenſuality, ſome the affection, ſome the deſire of the fleſh.* But our Church eſteems it a great reproach to humane nature, and the Creation of God, to call that carnal reaſon, which is our rational perception and uſe of what is delivered us to underſtand: or a comparing, and as we ſaid out of the Homily, a bringing together one place with another; and drawing eaſy and plain conſequences from Scriptures, which we are to ſearch: whereas the Scriptures are propounded to the reaſons of Men; and the belief of them is an act of the greateſt reaſon that can be. Indeed in the things revealed, when any thing exceeds the comprehenſion of our reaſon; our Church adviſeth us *to ſequeſter our reaſon:* In ſuch caſes, ſaith the Homily [t], *Reaſon muſt give place to Gods holy Spirit.*

Article 9.

[t] Hom. of Places of Script. 2. Part.

From the Doctrine of our Church, it is alſo very plain, *That no more ſupernatural and immediate operation of the Holy Spirit is neceſſary*

neceſſary to the interpretation of the Scriptures than what is neceſſary to make us faithful and good Chriſtians.

Wherefore our Church lays down the ſame means for improvement in divine knowledge, as it doth for obtaining the Holy Spirit: namely,

[u] *The love of God and Godlineſs, the having a care of being drown'd in worldly vanities; leaving ſin and the world: Our forſaking the corrupt judgment of fleſhly men.*

[u] 1 & 2d. Homily of Scripture.

[x] *Let us endeavour our ſelves* (ſaith our Church) *diligently to keep the preſence of the Holy Spirit: Let us renounce all uncleanneſs, for he is the Spirit of purity: Let us avoid all hypocriſy, for this Holy Spirit will flee from that which is feigned: Caſt off all malice and evil will, for this Spirit will never enter into an evil willing Soul: Let us caſt away all the whole lump of ſin that ſtandeth about us; for he will never dwell in that body which is ſubdued to ſin: If we do our endeavour, we ſhall never need to fear: And the Holy Spirit will ſuggeſt to us what is wholſome, and confirm us in all things.*

[x] 3d Part of the Homily for Rogation Week.

To attain alſo the ſpiritual Wiſdom of the Scriptures, *Our way*, ſaith the Church, *is to attend the time, and win the time with diligence,*

diligence, and apply our ſelves to the light and grace which is offered us.

Laſtly, Let us meekly call upon that bountiful Spirit, the Holy Ghoſt, which proceedeth from our Father of mercy, and from our Mediator Chriſt. That he would aſſiſt us and inſpire us with his preſence, That in him we may be able to hear the goodneſs of God declared unto us, to our Salvation; for this cannot be obtained but by the direction of the Spirit of God, and therefore it is called ſpiritual wiſdom.

2. Our Church doth not judge, that the particular immediate Teſtimony of Gods Spirit is neceſſary to every Chriſtian for his comfortable *aſſurance of Salvation*; but ſuppoſeth that the beſt aſſurance of Salvation, is from the ſure truſt and belief of Gods promiſes: and a certain conſciouſneſs of our own ſincerity, according to what is required of us.

* Homily of Salvation. *V.* Homily of Almeſdeeds, 2. *Part.* *V.* Homily of falling from God, 1. *Part.*

* *If you would be ſure of your Faith, try it by your living; the true Chriſtian Faith is no dead, vain, or unfruitful thing: Therefore let us by ſuch Vertues as ſpring out of Faith, ſhew our Election to be ſure and ſtable.*

3. Our Church doth not judge an immediate gift of the Spirit neceſſary to every Chriſtian, *to furniſh them with words*

in

in Prayer; but doth rightly ſuppoſe, that the Holy Spirit doth effectually aſſiſt every ſincere devout perſon uſing a good form of Prayer: becauſe he by whom the Spirit is given to the Church, did teach his Diſciples, and in them all Chriſtians, a form of Prayer; requiring them to uſe the ſame. Our Church alſo hath furniſhed thoſe of her Communion with general Prayers, according to their occaſions: judging alſo that ſuch *common Prayers are moſt available before God:* And the means of obtaining the Holy Spirit, to be moſt aſſiſting us in our Prayers, our Church declares, is for us, *to humble our ſelves in his ſight, and in all our Prayers both publick and private, to have our minds fully fixed on him*; ſo that our Church ſuppoſeth thoſe that are thus humble to pray by the Spirit. Homily of Prayer.

How far the teſtimony of the Holy Spirit is neceſſary to convince us of the certainty of our Faith, and of the authority of Holy Scriptures, See Chap. 6. §. 8.

From which few paſſages already cited (in compariſon of thoſe very many to the ſame purpoſe, which abound in the *Homilies for Whit-ſunday*; *the Homily of good works*; *of Salvation*; *of falling from God*;

of

of Alms-deeds :) It is moſt evident, that our Church judgeth rightly concerning the Holy Spirit of God; and lays down the beſt Rules for diſcerning who have the Holy Spirit; for according to the Doctrine of our Church, believing and obeying the Goſpel, and having the Spirit are all one.

[y] Homily of Salvation, 3. Part.

[y] *For how can a man have true faith, when he liveth ungodly, and denieth Chriſt with his deeds: contrariwiſe, he is moſt inſpired with the Holy Ghoſt, who is moſt changed in his life.*

[z] Homily of good works, 2. Part.

So then this is to be taken for a moſt true leſſon taught by Chriſts own mouth, [z] *That the works of the moral Commandments of God be the very true works of Faith, which lead to the bleſſed life to come.*

Our Church alſo doth ſuppoſe, that thoſe who receive moſt of the Spirit, are ſuch as are moſt truly vertuous and good; ſuch have moſt of the divine grace, to confirm and ſtrengthen them in all goodneſs; as it is in the Office for the Holy Communion: *If with a true penitent heart and lively faith we receive the Holy Sacrament, then we dwell in Chriſt and Chriſt in us,* &c.

[a] 1. Part of the Sermon for *Whitſunday.*

[a] *Wherefore if any ſay, O, but how ſhall I know that the Holy Ghoſt is within me? Some*

Some man perchance will ſay, forſooth as the tree is known by the fruit, ſo is alſo the Holy Ghoſt: The fruits of the Holy Ghoſt, according to the mind of St Paul, are theſe; Gal. 5. *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faithfulneſs, Meekneſs, Temperance,* &c. *Contrariwiſe, the deeds of the fleſh are theſe, Adultery, Fornication, Uncleanneſs, Wantonneſs, Idolatry, Witchcraft, Hatred, Debate, Emulation, Wrath, Contention, Sedition, Hereſy, Envy, Murder, Drunkenneſs, Gluttony, and ſuch like: Here now is the Glaſs wherein thou muſt behold thy ſelf, and diſcern whether thou haſt the Holy Ghoſt within thee, or the ſpirit of the fleſh. If thou ſee thy works be vertuous and good, conſonant to the preſcript rule of Gods word, ſavoury and taſting, not of the fleſh but the Spirit; then aſſure thy ſelf thou art endued with the Holy Ghoſt: otherwiſe, in thinking well of thy ſelf, thou doſt but deceive thy ſelf: The Holy Ghoſt doth always declare himſelf by his fruitful and gracious gifts.*

[b] *But to conclude, ye ſhall briefly take this ſhort leſſon. Wherever ye find the ſpirit of arrogance and pride, the ſpirit of envy, hatred, contention, cruelty,* &c. *Aſſure your ſelves, that there is the ſpirit of the Devil, and not of God; albeit they pretend to the world*

[b] 2^d Part of the Hom. for whitſunday.

world outwardly ever ſo much Holineſs: for as the Goſpel teacheth us, The Spirit of Jeſus is a good, holy, ſweet, lowly, merciful Spirit, full of charity and love, full of forgiveneſs and pity, not rendring evil for evil, extremity for extremity. According to which rule, If any man live uprightly, of him it may be ſafely pronounced, That he hath the Holy Ghoſt within him; if not, there is a plain token, he doth uſurp the name of the Holy Ghoſt in vain.

As for the *manner and meaſure of the operations of the Holy Spirit*, The modeſty and Moderation of our Church doth not decree any thing, leſt (as S^t *Auſtin* ſaith) *Humane infirmity proceed beyond what is ſafe.*

Yet our Church gives a right account in ſundry places of its Homilies, [c] *How the Holy Spirit comes to be withdrawn from men: By all theſe Examples of Holy Scripture, we know, that as we forſake God, ſo ſhall he even forſake us: When he withdraweth from us his word, the right doctrine of Chriſt; his* gracious aſſiſtance and aid (*which is ever joined with his Word*) *and leaveth us to our own wit, and will, and ſtrength; He declareth then he beginneth to forſake us:* [d] *which is* (as it follows) *after any do neglect the ſame; if they*

[c] Second Part of the Homily of Falling from God.

[d] Firſt Part of the Homily of falling from God.

they be unthankful to him, if they order not their lives according to his Example and Doctrine, &c.

From whence we ſee alſo that our Church *judgeth the promiſe of the ſpirit is* (as the bleſſings of the Goſpel are generally) *conditional: For as God, for his part, delivered his Son to ſuffer death for us: ſo again, we for our parts, ſhould walk in a godly life, as becometh his Children ſo to do.* [e] *He that is firſt made good by the Spirit and Grace of God, afterward bringeth forth good fruits.*

[e] 2. Part of the Homily of Almſdeeds.

As for thoſe who affirm a ſupernatural and immediate illumination neceſſary, without which, other ordinary means are inſufficient, either to give us certainty of the authority, or interpretation of Divine Writ,

1. They affirm that which no where is declared:

2. That which we have little reaſon to credit from them that affirm ſo: We having neither experience of their extraordinary knowledge, or goodneſs: but have found them moſt miſtaken of any in their interpretations of Scripture: and alſo by the notes of having the Spirit (delivered in Scripture) what is quite different hath appear'd.

3. The

3. The holding ſuch an opinion, tends to leſſen the authority of the written word of God; and to make the dictates of the humane ſpirit (if not ſometime the Diabolical) equal with the Holy Canon. And thoſe others who lay the ſtreſs of the proof of the authority of Scripture, and the certainty of Faith, and the interpretation of Scripture, upon ſuch uncertainties as only the internal teſtimony of the Spirit (as is yet neither proved neceſſary or real; however, of which there is no proof unto others) verily, ſuch labour unprofitably to overthrow Chriſtianity, and render all our Faith uncertain.

4. Their Doctrine leads to ſuch Enthuſiaſm, as is not conſiſtent with the peace of Kingdoms, much leſs the peace of Gods Church.

But ſuch is the conſtant Moderation of our Church, though it doth reject and oppoſe all fanatical and ungrounded pretences to the Spirit: Yet our Church moſt frequently, and with all humble reverence, owns the neceſſity of the *gracious aids and aſſiſtance of the Spirit* (as the phraſe is in our *Homilies* ſeveral times uſed) *as without which we can do nothing pleaſing to God: For in the power and vertue*

vertue of the Holy Ghoſt, reſteth all wiſdom and all ability, to know God and to pleaſe him [f]: Therefore we pray, *that in all things he will mercifully direct and rule our hearts:* we pray to God, *to grant us his Spirit, that thoſe things which we do may pleaſe him* [g]: *To prevent us in all our doings,* &c. *becauſe of the ill condition of thoſe who are not governed by the Spirit of God.*

[f] 3d Part of the Homily for Rogation Week.

[g] In the Abſolution, Collect after the H. C. Hom. of falling from God.

Chap. VI.

The Moderation of the Church in its judgment of Doctrines.

§. 1. *Our Church doth wiſely diſtinguiſh between what is neceſſary for Salvation, and what is not.* §. 2. *Her Articles are few.* §. 3. *Which are generally exhibited, not as Articles of Faith, but conſent. Concerning ſubſcription.* §. 4. *Our Articles are propounded ſo as to avoid unneceſſary controverſy.* §. 5. *The wiſe Moderation of the Kings of* England, *in their Injunctions to Preachers, and Orders taken to preſerve Truth, Unity, and Charity.* §. 6. *The Controverſies of the late Age are well moderated, by the determinations of our Church.* §. 7. *As our Church requires our conſent in nothing contrary to ſenſe or reaſon, ſo it hath alſo contain'd it ſelf from immoderate curioſity, in treating of venerable myſteries.* §. 8. *Our Church doth not inſiſt upon ſuch kinds of certainty as others without juſt cauſe do exact.* §. 9. *Doctrines are ſo propounded to thoſe in our Churches Communion, as not to render uſeleſs their own reaſons*

reaſons and judgments: The reaſonableneſs of which is proved, and the Objections anſwered. §. 10. *The uſe which we are all allowed of our private judgments, is requir'd to be menag'd with a due ſubmiſſion to the Church. The duty of which ſubmiſſion is laid down in ſundry Propoſitions.*

§. 1. BEcauſe all things in Divine Revelation are alike true, but not alike neceſſary for furtherance of Faith and Piety, and eſtabliſhing Union among Chriſtians, and Peace in the Church; Our Church hath wiſely diſtinguiſhed, between what is neceſſary abſolutely, and what only in ſome circumſtances is neceſſary to Salvation: *Thoſe things* (ſaith the Homily [a]) *that be plain to underſtand, and neceſſary for Salvation, every mans duty is to learn them; and as for dark myſteries, to be contented to be ignorant in them till ſuch time as it ſhall pleaſe God to open thoſe things unto them:* [b] *If it ſhall require to teach any truth,--or to do any thing requiſite for our Salvation. All thoſe things* (ſaith S[t] *Chryſoſtom*) *we may learn plentifully of the Scripture.* And in the 19. Article of the Church: The Preaching of the pure word of God, and the Adminiſtration of

[a] 2[d] Part of the Homily of Scriptures.

[b] Hom. 1.

the Sacraments, are made indiſpenſable notes of the viſible Church: namely, in all things that *of neceſſity are requiſite to the ſame:* and the 8th Article declares, *The three Creeds ought throughly to be believed and received, for that they may be proved by moſt certain warrant of Holy Scripture*; where our Church gives the reaſon of her Faith, and ſheweth her earneſtneſs in contending for it: But the Moderation of our Church contains her ſelf within the bounds of what is before made neceſſary. The principal and eſſential points of the Doctrine of Salvation (ſuch as are fit to make up the unity of the Faith, and conſtitute a Church) are no other among us, than what Chriſt and his Apoſtles at firſt made neceſſary, which alſo the ancient Church received as neceſſary unto Baptiſm, and for diſtinction of Hereſy: which fundamental Maxims of Chriſtian Science, are frequently and plainly repeated in Scripture, and by our Church were firſt of all inſiſted on at the reformation of our Church: as we ſee in the *Inſtitution of a Chriſtian Man* (1537.) in the firſt Injunctions of our Kings, and our Form of Catechiſm. Whereas the Catechiſms and Syſtems which have been ſet up in oppoſition to the Catechiſm and Articles

Articles of the Church of *England*, have abounded with many doubtful and unneceſſary definitions; yet ſo inſiſted upon by ſome, as if the Hinges of the Gate of Heaven turn'd upon thoſe Propoſitions: whereby many have agreed with Pope *Pius* the Fourth, who by his Bull ſet out the Apoſtles Creed in a larger Edition of about as many more Articles, *without belief of which* is declared *no Salvation* [c]: Unto ſuch a ſtrange Circumference is the body of their unneceſſary belief extended: whereas the Religion of our Church tends to the Center. Which diſtinction of things neceſſary, from what was not ſo, King *James* (according to the ſenſe of our Church) declares of great uſe to lay a foundation for the publick peace of the Church [d], and of particular mens minds, and the furtherance of true Faith and Piety.

[c] *Extra quam Nemo ſalvus eſſe poteſt. Bulla Pii quarti, ſuper formâ Juramenti profeſſionis fidei, ſub finem Concilii Trid.*

[d] *Ut de neceſſariis conveniat omnis opera inſumatur, in non-neceſſariis libertati Chriſtianæ locus.* *Rex* Jacobus *ad Card.* Perr.

§. 2. Thoſe Articles which are delivered by our Church, for the avoiding of diverſities of opinions, and eſtabliſhing conſent touching true Religion: 1. They are few, eſpecially thoſe of poſitive Doctrine, and the other negative poſitions were neceſſary to aſſert our liberty from

the abuſes and encroachments of the Romaniſts in their contrary affirmatives: few, if we conſider, either the time, or the occaſion of their being framed; it being juſt about the meeting at *Trent*, made it neceſſary for our Church to declare her ſenſe of many Doctrines, for the better ſatisfaction and directions of her Sons, and to teſtify her equal conditions of Communion: Eſpecially alſo, if we conſider the cruel number of Articles, which either the *Weſtminſter* Divines, or the *Trent* Councellors have impoſed on their followers.

[e] Biſhop Bramhall, fol. p. 1018.

[e] *Indeed the Romaniſts do call our Religion a negative Religion, becauſe in all the Controverſies between us and them, we maintain the negative; that is, we go as far as we dare or can, with warrant from holy Scriptures, and the Primitive Church, and leave them in their exceſſes, or thoſe inventions which they themſelves have added; but in the mean while, they forget that we maintain all thoſe Articles and truths which are contained in any of the ancient Creeds of the Church, which I hope are more than negative.*

[f] Archbiſhop Laud againſt Fiſher, §. 14.

The Church of England (ſaith Archbiſhop *Laud*[f]) *comes far ſhort of the Church of* Romes *ſeverity; whoſe Anathema's are*

not

not for 39. *Articles, but for very many more, above one hundred in matter of Doctrine, and that in many points as far remote from the foundation, though to the far greater rack of Mens Consciences; they must be all Fundamental if that Church have determined them. Whereas the Church of* England *never declared, that every one of her Articles are fundamentals in the Faith; For it is one thing to say, no one of them is superstitious or erroneous, and quite another to say, every one of them is fundamental: Besides, the Church of* England *prescribes only to her own Children, and by those Articles provides but for her peaceable consent in those Doctrines of truth; but the Church of* Rome *severely imposeth on all the World her Doctrine, and that under pain of damnation.*

§. 3. These Articles of Religion are generally exhibited as Articles of Peace and consent, not as Articles of Faith and Communion, and as such they are propounded to all the Communicants in our Church [g] in general. For the avoiding Diversities of Opinions (as the Title of the Articles is.) Not such a consent as *Curcellæus* [h] means, where he supposeth some in the dregs of the Age of the Reformation,

[g] Schism guarded, *p.* 150. Bishop *Lanies* Sermons, *p.* 48.

[h] Curcellæus: *Religionis Christianæ Institut.* C. 15.

formation, obtrude their Confeſſions and Catechiſms, as a ſecondary rule, if not of truth, yet of conſent; ſuch as ought to be urged only to an infallible truth; 'tis likely he might know many who did ſo: But the conſent deſigned to be eſtabliſhed by our Articles, is ſuch a conſent as may keep the Peace of our Church undiſturbed: according to the ſenſe of the fifth Canon: Where the Prohibition is directed againſt ſuch as ſhould ſpeak againſt the 39. Articles, as ſuperſtitious and erroneous: ſuch as may not with a good Conſcience be ſubſcribed to: *Whoſoever ſhall hereafter affirm* [i], — not as the Council of *Trent* [k] directs its *Anathema* againſt thoſe that ſhall ſo much as think diverſly. Wherefore our Church no where delivers our Articles as neceſſary to be believed, neither by vertue of their own neceſſity, or her own Command: as ſeveral with Biſhop *Bramhall* have noted: For which reaſon, ſubſcription unto them is not required of any Lay-perſon whatſoever, meerly in order to his Communion with our Church: Although the Church of *Geneva* [l] urgeth ſubſcription, not of the Miniſters only but the people [m]. There is

[i] *Quicunq; in poſterum affirmabit, &c. Eccleſiæ Anglic. Canon 5.*

[k] *Si quis contrà ſenſerit, Anathema ſit. Concil. Trid. de peccato Originis.*

[l] *A quibus diſcedere neq; Miniſtris neq; Civibus liceret:* Beza *in vita* Calvini.

[m] *Extet forma quædam Doctrinæ ad quam omnes Epiſcopi & Parochi juve-jurando aſtringantur, ut nemo ad munus Eccleſiaſticum admittatur niſi ſpondeat.* Calvin. *ad Angl. Protect.*

perfectly

perfectly another reaſon why ſubſcription is required of all who receive the priviledge of degrees in our Univerſities: and in Caſe of factious Appellants[n]; who are inhibited, unleſs they firſt ſubſcribe; and eſpecially of the Miniſters of the Church[o]: namely, becauſe ſhe may be as ſecure as ſhe can of them to whom ſhe commits ſo great a truſt in the inſtruction of the people. Wherefore of them who are entruſted with the Miniſtry of the Church, it is required that they diſavow all obligations and opinions to break the Peace of the Church, and that they aſſent to the uſe of thoſe things which are for the unity of Chriſtians in this Kingdom among themſelves; which is no more than the Law of Nature hath granted every Society, which the Church hath in all Ages practiſed, and which our Adverſaries themſelves did uſe: For the [p] Presbyterians required a ſubſcription to their ſolemn League, and the Independants had their Church Government: Therefore in that our Church takes all the ſecurity ſhe can by Sponſors at Baptiſm, and by ſubſcription of Miniſters, is a proof of her wiſdom and great care of her own; eſpecially among us, where the Miniſters of the Church have, bleſſed be God, another Tenure

[n] *Canon* 98.

[o] *Diſcrimen latum eſt inter verbi Miniſtros & plebeios homines quos Miniſtri informant: Teſtis enim eſt hiſtoria Eccleſiaſtica non per plebeios ſed potius per Clericos introductas eſſe hæreſes & Schiſmata.* Forbeſius in Irenico l. 2. c. 12.

[p] *Vi.* Diſc. of Toler. *Sect.* 13.

nure than in *Holland*, during the precarious pleaſure of their Pay-Maſters: Beneficed men among us having a Freehold, and not to be turned out but in a legal way upon great cauſe deſerving. Neither is ſubſcription required by our Church of its Miniſters, unleſs they can do it willingly, and [*ex animo*], nor unleſs they can with freedom of mind aſſent and conſent to the uniform practice of the Church. This if they cannot do with a quiet mind, they are left free by the Church to enjoy a laical indulgence, which is very large, and exceeding bountiful. As for diſſatisfaction or weakneſs: what ſaid King *James* [q], *How long will ſuch Brethren be weak? Are not* 45 *years ſufficient* [r] *to grow ſtrong in? Some of them are ſtrong enough, if not Head-ſtrong.* But I wonder there ſhould be ſuch earneſt Recuſants to ſubſcription, of the followers of *Calvin* among us: whenas he to the Engliſh Protector writes thus: *'Tis fit to look after the deſultory humour of them who would have too much lawful to themſelves. The door is to be ſhut to curious doctrines; and one expedite means for that purpoſe is, if there were a ſummary of doctrine received of all, which all may follow in Preaching; to the obſerving of which, all Biſhops and Pariſh*

[q] Conference at *Hampton* Court.

[r] *Qui decennali diſciplinâ nondum uſqu eò profecerunt ut tam faciles in Theologiâ quæſtiones intelligant, non poſſunt apti eſſe ad ſuſtinendum onus paſtorale in Eccleſiâ Dei.* Forbeſ. Iren. l. 2. c. 12.

Pariſh Prieſts, may be bound by an Oath, that no one may be admitted to any Eccleſiaſtical Office, unleſs he firſt engage that he will keep inviolate that conſent of Doctrine. And ſo for Catechiſm. And as to a Form of Prayer and Eccleſiaſtical Rites, I very much approve, that there be a conſtant Form extant, from which it may not be lawful for the Paſtors in their Functions to depart, in regard of the ſimplicity and unskillfullneſs of ſome, and that the conſent of the Churches among themſelves may more certainly be manifeſt. Laſtly, to prevent the deſultory levity of thoſe who affect Novelties. And in his Epiſtle to *Farellus*[t], *Calvin* writes, *It always prevail'd in the Church which was decreed in ancient Synods, That thoſe who would not be ſubject to the Laws of Common Diſcipline, ſhould be diſmiſſed from their Function.*

[t] *Calv. Ep.* 87.

§. 4. The very frame of the Articles ſhews the great Moderation and Wiſdom of the Church, they being propounded on purpoſe ſo as to avoid unneceſſary controverſy: propounded not with a *Laodicean* indifference, or lukewarmneſs, in what we ought to contend for[t] (as ſome charge our Church with) *It is not meant here or elſewhere by Moderation ſuch a Latitude*

[t] Parkers *Eccleſ. Pol. l.* 1. *c.* 25.

[u] *Doctor Dub. l. 3. c. 4. §. 23.*

Latitude which (Biſhop *Taylor* ſaith [u]) *hath ſomething of craft, but very little of ingenuity: which can only ſerve the ends of peace and external Charity, or a fantaſtick Concord, but not the ends of truth and holineſs, and Chriſtian ſimplicity.*

It is not meant here as if our Articles were framed like the dubious Oracles of *Delphos*, that the Subſcribers might underſtand them which way they pleaſe: like a ſhoe for every foot: as if they were to deceive by ambiguous terms [x].

[x] *Conference at Hamp. C. p. 15.*

[y] *Pax Eccleſiæ, p. 52.*

The Judicious Biſhop *Sanderſon* [y], in his directions for the Peace of the Church, lays down this as the firſt:

That particular Churches would be as tender as may be in giving their definitions and determinations, eſpecially where there may be admitted a Latitude of diſſenting without prejudice done, either to the ſubſtance of the Catholick Faith, or to the tranquillity of the Church, or to the Salvation of the diſſenter: In which reſpect the Moderation of the Church of England *is much to be commended, and to be preferred; not only before the Roman Church, which with unſufferable tyranny bindeth all her Children upon pain of Damnation, to all her determinations, even in thoſe points which are no way neceſſary to Salvation: but alſo before ſundry*

other

other Reformed Churches, who have proceeded further than this Church hath done.

It is a ſufficient proof of the ſincerity of our Church, if what it hath declared and intended to declare, hath a true, clear, and certain meaning: and her Articles do ſurely conduce to peace, if it appear all agree in the true, uſual, literal meaning: But in reſpect of what is not intended to be declared by them: [z] *If even in theſe curious points in which the preſent differences lye, moſt men of all ſorts take the Articles of the Church of* England *for them*; then may be infer'd what the Right Reverend Biſhop of *Cheſter* hath ſaid:

[z] King *Charles* I. Declaration 1630. publiſhed with the Articles.

[a] *This rather gives a Teſtimony of the great Wiſdom and Moderation of the Church, which in points doubtful and controverted, hath propounded only that which no ſober man can make matter of doubt, or ſubject of controverſy.* As in the 16th Article 'tis ſaid, *Not every deadly ſin willingly committed after Baptiſm, is ſin againſt the Holy Ghoſt: Now certainly, this is in it ſelf a moſt ſound, certain, infallible, plain, and perſpicuous Doctrine; and being ſo, the want of liberty to interpret one term of it deadly ſin, cannot render it doubtful: for interpret it which way*

[a] No neceſſity of Reformation of the Doctrine of the Church of *England*, 1660.

way you will, either all ſins are deadly, or ſay all ſins are not deadly, it will be equally true, that every deadly ſin is not the ſin againſt the Holy Ghoſt.

In the like manner, whether we may fall from grace totally and finally, which hath a great doubt; Without any queſtion, After we have received the Holy Ghoſt, we may depart from grace given; *of that there hath never been any queſtion.*

In the third Article of Chriſts deſcent into Hell [b], The Church purpoſely hath waved all the Controverſies thereof; and plainly propounded the Article [c]. In the 17th Article there is not one word of the horrible decree of abſolute reprobation: rather in the cloſe of the Article, there is a wholſome caution againſt extreme curioſity: *Furthermore, we muſt receive Gods promiſes as they are ſet forth to us in Holy Scriptures, and in our doings That will of God is to be followed which is expreſly declared to us in the word of God*; and in the Homilies our Church [d] takes notice of ſome who *Hearing the loving and large promiſes of Gods mercy, and ſo not conceiving a right Faith thereof, make thoſe promiſes larger than ever God did,* &c.

So evident is it, that the Church of *England* was intent on Peace and Edification

[b] Compare the Articles of K. *Edw.* 6. 1552. and thoſe of 1562.

[c] *Hujus Articuli verum & genuinum ſenſum neq; Apoſtoli tradiderunt neq; Eccleſia definivit. Rem itaq; credimus, modum neſcimus. Archiep.* Spalat. l. 7. c. 12. §. 125.

[d] 2a Part of the Homily of falling from God.

cation of her Sons; *Wherefore the Articles of the Proteſtant Church in the Infancy thereof, were drawn up in general terms, foreſeeing that poſterity would grow up to fill the ſame: meaning that theſe holy men did prudently diſcover, that differences in judgment would unavoidably happen in the Church, and were loth to unchurch any, and drive them off from an Eccleſiaſtical Communion for petty differences, which made them pen the Articles in comprehenſive words to take in all who differing in branches meet in the root of the ſame Religion* [e]. So that I think *the modeſt ſurvey of Naked Truth* [f] did not fly one jot too high, when he ſaith, *It cannot be denied but the Articles of our Church were compiled with the higheſt diſcretion and Moderation that ever was uſed by un-inſpired men; ſo that it is a moſt unreaſonable charge on the Church of* England, *to ſay, ſhe has tyrannically impoſed many unneceſſary conditions on her Members, in point of Faith and Doctrine:* ſo large a Scope is left in our Church for mutual charity, and the enquiries of the ſtudious. Biſhop *Bramhall* was far from one of thoſe which ſome called Latitudinarians; yet he ſaith [g], *If it were not for this Diſciplinarian humour which will admit no Latitude*

[e] *Hiſtoria quinq; articularis*, Part 2. Ch. 8.

[f] P. 4.

[g] Fair Warning, Ch. 1.

[h] in Religion, but makes each nicety a fundamental, and every private opinion an Article of Faith, which prefers particular errours before general truths; I doubt not but all reformed Churches would easily be reconciled: Wherefore, in such points which may be held diversly of divers men (salvâ fidei compage) I [i] would not take any mans liberty from him, and humbly beseech all men, that they would not take mine from me [k].

[h] *Sunt ergo res aliquæ ita comparatæ ut benignam sibi interpretationem suo quodam jure concedi postulent; quæ sc. non sit intercluſa verborum angustiis, sed cum quodam (ut* Ciceronis *verbo utar)* Laxamento *liberior.* De Juram. oblig. præl. 2. §. 8. [i] Chilingworth *Pref.* §. 28. [k] *Non per difficiles quæstiones nos Deus ad beatam vitam vocat.* S. Hilar. l. 10. de Trin. *Sunt quidem nonnullæ quæstiones è curiosis & inquietis hominibus excitatæ, etiam doctis & piis viris negotium faciunt, in his ea Moderatio adhibenda,* &c. Spalat. de officio pii viri.

[l] *Jur. prædist. p.* 21.

And here I think the Judgment of [l] Bishop *Andrews* may fitly be repeated, as most agreeable with the Moderation of our Church.

I truly ingenuously confess, I have followed the counsel of St Austin; *These mysteries which I cannot unfold, I admire them shut: and therefore for these sixteen years, since I was made Priest, I neither publickly, nor privately, have disputed nor Preacht of them: and now I had rather hear than speak of them: And truly since it is a slippery place, and hath on either side its Precipices; and since these places of* St Paul *are always*

always eſteemed among thoſe which are hard to be underſtood; and many of the Clergy are neither fit to explain them, nor many of the people can be idoneous hearers; I would e'ne perſwade ſilence enjoin'd on both ſides: and truly, I judge it more expedient, that our people be taught to ſeek their Salvation in the plain way of a holy and upright life, than in the hidden paths of the divine Counſels: into which, too curious inſpection, uſe to cauſe giddineſs in their Heads, and miſts before their Eyes.

§. 5. In perſuance of the ſame deſign of the Church, for Peace and Moderation, it is very proper here to mention the ſeaſonable and wiſe Declarations and Injunctions of our *Kings of* England, *to Preachers* and all others, to keep them within the bounds of the ſame peaceful Moderation.

In the Injunctions of King *Edw.* VI. 1547. *Of Sermons, It is injoin'd, That they ſhall purely and ſincerely declare the word of God, and in the ſame, exhort their hearers to the works of Faith, Mercy, and Charity; eſpecially preſcribed and commanded in Holy Scripture.*

In Queen *Elizabeth*'s Articles for Doctrine and Preachers, They are admo-

niſhed, *to uſe ſobriety and diſcretion in teaching the people; namely, in matters of controverſy; and to conſider the gravity of their office, and to foreſee with diligence the matters which they ſhall ſpeak, to utter them to the edification of the Audience.*

King James (Jan. 18. 1616.) ſent inſtructions to the Univerſities; *That young Students in Divinity ſhould be excited to ſtudy ſuch Books as were moſt agreeable to the Doctrine and Diſcipline of the Church of* England: *and beſtow their time in the Fathers, and Councils, and Schoolmen, Hiſtories and Controverſies; and not to inſiſt too long on Compendiums and Abbreviations, making them the ground of their ſtudy.* Auguſt 4. 1623. In his Letter to the Archbiſhop: *Whereas divers young Students, by reading of late Writers and ungrounded Divines, do broach many times unprofitable, ſeditious and dangerous Doctrines, to the ſcandal of the Church:* He injoin'd, *That none under a Biſhop or Dean, do preſume to preach in any popular Auditory, the deep points of Predeſtination, Election, Reprobation; or of the Univerſality, Reſiſtibility, or Irreſiſtibility of Gods Grace. But rather confine themſelves wholly to thoſe two Heads, of Faith and a good Life, which are all the ſubject of the ancient Sermons and Homilies:*

lies: That no Preacher of any denomination whatſoever, ſhall preſume to fall into bitter invectives, and undecent railings, againſt the Perſons of either Papiſts or Puritans; but modeſtly and gravely, when they are occaſion'd by their Text, free both the Doctrine and Diſcipline of the Church of England, *from the Aſperſions of the Adverſaries.*

King *Charles* (of Bleſſed Memory) ſet forth with the Articles a Declaration 1630. wherein he required thus: *In theſe curious and unhappy differences which have for ſo many hundred years in different times and places exerciſed the Church of Chriſt; We will that all further curious ſearch be laid aſide, and theſe diſputes ſhut up in Gods promiſes, as they be generally ſet forth to us in Holy Scriptures, and the general meaning of the Articles of the Church of* England.

It is to be wiſht, that all the Directions concerning Preachers, in the ſeveral Kings Reigns, ſince the Reformation, were Imprinted on the minds of all the Clergy and others; eſpecially, *His preſent Majeſties Directions*, *Dated* October 14. 1662. *Which among other great reaſons inducing, were ſet forth becauſe of the extravagance of ſundry young Divines, who took upon them in their popular Sermons, to han-*

dle the deep points of Gods Eternal Counſels and Decrees, and other fruitleſs controverſies, ſerving rather to amuſe than profit the hearers; which is done for the moſt part, and with greateſt confidence by ſuch perſons as leaſt underſtand them.

Therefore they are admoniſht not to ſpend their time in the ſearch of ſuch abſtruſe and ſpeculative notions. However, that they preſume not poſitively and doctrinally to determine any thing concerning the ſame: And for the edifying the people in Faith and Godlineſs, That they in their ordinary Sermons inſiſt chiefly on Catecketical Doctrines (wherein are contained all the neceſſary and undoubted verities of Religion) declaring withal, unto their Congregations, what Influences ſuch Doctrines ought to have into their Lives and Converſations; and ſtirring them up effectually, as well by their Examples as their Doctrines, to the practice of ſuch religious and moral duties as are the proper reſults of the ſaid Doctrines; as Self-denial, Contempt of the World, Humility, Patience, Meekneſs, Temperance, Juſtice, Mercy, Obedience, and the like, and to a deteſtation, &c. *And becauſe theſe licentious times have corrupted Religion in the very roots and foundations, That where there is an Afternoons Exerciſe, it be eſpeci-*

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ally ſpent, either in explaining ſome part of the Church Catechiſm, or what may conduce to the Expoſition of the Liturgy, and Prayers of the Church, as occaſion ſhall be offered, The only cauſe they grew into contempt among the people being this, that they were not underſtood.

The ſubſcription for Univerſity Preachers in the Univerſity of *Cambridge*, keeps its Subſcribers within the ſame bounds; and by the way, I may note the Moderation and Excellent temper of our *Univerſities* at this time: Having known for many Years together, in *Cambridge*, there have ſeldom been diſputed in our Schools, thoſe Controverſies, which in the Age before did ſo much divide both Foreign Churches and ours, and alſo our *Univerſities* themſelves: of our other *Univerſity*, I am aſſured the ſame, from my moſt Reverend Dioceſan, the Lord Biſhop of *Lincoln.*

Having mentioned our *Univerſities*, I conceive a very proper proof of the Moderation of our Church of *England*, may be taken from the general practice in our Univerſities (thoſe noble Seminaries of the Church) where among the *Theſes* which are diſputed in the Divinity Schools, commonly one is given to aſſert

our Church againſt the Romaniſts, the other to defend our Church againſt other Sectaries.

The care of very many of our Biſhops hath been alſo the ſame, as may appear from one of their Exemplars of Subſcription; I have ſet it down in the Margent [m], becauſe of its excellent uſe.

[m] *Ego Catus cui licentia prædicandi verbum Dei concedenda eſt, ſacras literas purè & ſincerè tractabo, eaſq; prudenti ſimplicitate populo exponam, nec in ſermonibus meis de rebus jam conſtitutis ſuſcitabo Controverſias, nec ſpargam contentiones, neq; innovationem ullam doctrinâ vel Ceremoniis ſuadebo.* V. 1. *Vol.* Epiſcopii *præſ.* Prævorſtii *de concionibus.*

In the Inſtructions of King *James* 1618. to the Divines He ſent over to the Synod of *Dort*, One was, *That they ſhould adviſe the Miniſters of thoſe Churches, that they do not deliver in the Pulpit to the people, thoſe things for ordinary Doctrines which are the higheſt points of Schools, and not fit for vulgar capacity, but are diſputable on both ſides; and that they carry themſelves with that advice, moderation and diſcretion, as became them*, &c.

After all theſe great Teſtimonies of Moderation in our Church, it is proper to mention what we meet with in the Pacific Dr *Hammonds* Diſcourſe of Gods Grace and Decrees, §. 24. *This I ſuppoſe the reaſon, both of our Churches Moderation in framing the Article of Predeſtination, and*

and of our late Kings Declaration in ſilencing the debate of the Queſtion: For if by theſe methods the Church could but have prevailed to have the Definitions of the ſeveral pretenders forgotten: All men contenting themſelves as our Article preſcribes, with the Promiſes of God as they are declared in Scripture; the turmoil, and heat, and impertinence of diſputes, had been prevented, which now goes for engagement in Gods cauſe.

And bleſſed be God, the deſign of the Churches Moderation, and of our Gracious King (the Churches Moderatour and Governour) hath thus far had excellent effect in the Church and our Univerſities; that for a long time there hath been a great ſilence from that noiſe and learned ſquabble, which ſometimes formerly diſturbed the Churches Peace: ſo that now we may be more at leiſure, without prejudice and paſſion, to review and admire the wiſe and excellent determinations of our Church.

§. 6. To ſhew how well the Controverſies of the late Age have been moderated by our Church, might deſerve a juſt Treatiſe by it ſelf: But our Church ſeems to obſerve the ſame advice which

King *James* gave to the Divines going over to *Dort*, 1618. *In caſe of oppoſition between any over-much addicted to their own opinions, their endeavours ſhould be, that certain Poſitions be moderately laid down, which may tend to the mitigation of heat on both ſides.*

Our Church throughout hath done the ſame thing, as might be inſtanced at large in the Controverſies between us and the Romaniſts; and between others alſo: Indeed the Articles, and eſpecially the Homilies, do copiouſly and fitly moderate in theſe diſputes, which not long ſince very much exerciſed Chriſtendome: as for inſtance, when the Homilies declare, *Juſtification is not the office of man, but of God only, which we receive of him by his free mercy, and by the only merits of his moſt dearly beloved Son. Yet our Faith in Chriſt (as it were) ſaith unto us, It is not I that take away your ſins, but it is Chriſt only; nevertheleſs by Faith we embrace the promiſe of Gods mercy. Such a Faith, whereof doth follow a loving heart to obey his Commandments. Juſtification by Faith, only freely and without works, is ſpoken to take away clearly all merit of works, as being unable to deſerve our juſtification at Gods hand, and thereby doth expreſs the weakneſs*

of

of man, and the goodneſs of God: (Yet) *the true, lively, and Chriſtian Faith, is no dead, vain, or unfruitful thing, but a thing of perfect vertue, and of wonderful operation, and working, and ſtrength; bringing forth all good motions and good works: therefore let us by ſuch vertues as ſpring out of Faith, ſhew our Election to be ſure and ſtable.*

In ſuch and many like paſſages, are known the excellent Wiſdom and Moderation of our Church: particularly, as we have ſeen, attributing unto good works, no more nor no leſs, than what is conſiſtent with the grace of the Goſpel: declaring moſt earneſtly againſt the Roman opinion of merit by them: and yet (according as K. *Edward*'s, and Q. *Elizabeth*'s Injunctions have it) doth recommend *Charity and Hoſpitality as a true worſhipping of God.* And albeit the Romaniſts have much vaunted in this particular, it hath not been doubted but the Church of *England* ſince the Reformation, hath as great Monuments of Charity as ever were before (under Papacy) in the ſame compaſs of time and place: ſo truly doth the publick Exhortation, to the Contribution of St *Paul*'s building, conclude: *Our adverſaries of* Rome *may be convinced, that our Piety is as generous and charitable as theirs,*

theirs, but would not be ſo arrogant and preſumptuous; and whilſt we diſclaim the merit, yet we moſt ſtedfaſtly believe the obligation and neceſſity of good works.

How far our Sectaries are deficient in this matter, it ſhall not be our buſineſs here to enquire, nor to repeat how ſlightly and reprochfully they have ſpoken againſt the truth in this matter.

It may ſuffice to obſerve from what hath been ſaid, Nothing hath more vindicated the Doctrine of the Goſpel, the Grace of God, and merits of our Saviour, and eſtabliſhed the neceſſity of a good life, and prepared us for a comfortable death, than the doctrine of our Church rightly underſtood: wherein ſhe hath delivered her ſelf from all thoſe fond opinions on which the Church of *Rome* and others, have founded their peculiar Doctrines, which have diſquieted and confounded ſo many Chriſtians, and diſturbed the Church: Inſomuch that ſome who have been otherwiſe much addicted to their own ſuppoſitions, yet in many matters of controverſy have readily acknowledged the Moderation of our Church.

The Presbyterian Brethren in their firſt Paper of Propoſals to his Majeſty, ſay: *We take it for granted, that there is a firm agreement*

agreement between our Brethren and us, in doctrinal truths of the Reformed Religion, and in the ſubſtantials of divine worſhip.

Very famous (ſaith Dr *Tully*) *through the whole World, is the moſt prudent Moderation of the Church of* England *in her definitions of Faith, in which ſurely to all ſhe offers her ſelf in ſo equal a poiſe, that ſhe can afford no offence to ſober minds and lovers of truth; nor doth ſhe give any occaſion of cavilling to ſlight and petulant diſpoſitions, of which in our Age, there is ſuch a ſwarm.* And *Sancta Clara* ſaith, *The Engliſh Confeſſion goes on ſafely within this Latitude, neither binding its followers to one ſide or other, but freely leaves theſe matters (of Controverſy) to Scholaſtic diſputation.*

§. 7. As of Doctrines, ſome are plain, others myſterious: and as our Church requires conſent in nothing contrary to ſenſe and reaſon; ſo alſo ſhe hath always contained her ſelf from immoderate curioſity, even in treating of myſteries; uſing good caution, and yet not ſo much as to become ſceptical: making good ſearch for her own and others ſatisfaction, as is fit; and yet not too much, ſo as to run into extreme or nice curioſity.

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Of ſuch myſteries as are revealed, our Church hath faithfully declared thoſe which God hath made requiſite for us to know (ſo far forth as is neceſſary) yet ſuch Moderation is uſed in the manner of declaring them, that ſhe hath prudently kept to the form of ſound words in holy Scripture, and the Declarations of the ancient Church: not diſclaiming the uſe of ſuch expreſſions which the authority of the firſt Councils, and the great conſent of the learned have received, while the words follow the thing it ſelf delivered in Holy Scripture, though in ſo many ſyllables perhaps there not ſet down: which are not introduced into our Church to corrupt primitive ſimplicity, but to prevent the double meaning which others have invented for other Scripture expreſſions: and as our Church doth not intermeddle with what is above humane enquiry ([a] *It ſhall better ſuffice us in low humility, to reverence the Divine Majeſty which we cannot comprize, than by over-much curious ſearching to be over-charged with the glory*) ſo it doth not determine in thoſe things which are (as I may ſay) below its enquiry: namely, in things unneceſſary to be known [b].

[a] Firſt Part of the Sermon for Rogation Week.

[b] *Quod legit Eccleſia Angl. piè credit; quod non legit, pari pietate non inquirit.* Rex Jac. ad C. Perr.

§. 8.

§. 8. In giving a reaſon of our hope, and in convincing our ſelves or others, of the truth of matters of Faith and Chriſtian Doctrine; our Church doth not inſiſt upon ſuch kind of certainties as others without reaſon do exact: The point of certainty is a nice ſtep which is taken in the firſt conſideration of Religion, and of great conſequence; wherefore we cannot but obſerve the great Moderation and care of our Church:

1. Reſolving the firſt motive and reaſon of believing, into the Teſtimony of God only, ſubmitting all rational enquiries unto the Divine Teſtimony: when once there is aſſurance that the ſame teſtimony is Divine, our Church doth not make (nor ſuppoſe that there can be made by) any humane Judgment, a meaſure of what is incomprehenſible.

2. Our Church doth accept and uſe ſuch rational evidences, as God hath given us, as the means of being aſſured of the certainty that the Revelations which we receive as Divine, are ſuch: Becauſe the Divine Teſtimony is not immediate to us, nor neceſſary it ſhould be ſo, but is conveyed to the aſſent of the underſtanding by ſome proper and juſt evidence.

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The ordinary way of knowledge (allow'd us) is the conviction of our judgments and reaſons, concerning the truth of the Propoſition we aſſent to: which conviction is made by ſuch proper arguments as may ſufficiently induce our belief: now, though there are innumerable arguments which convince us of the certainty of the Divine Teſtimony in the matters we have received; yet ſuch is the Moderation of our Church, ſhe doth not require every one in her Communion, neceſſarily to know and receive all the reaſons of certainty which are and may be given; nor yet to rely on one to the neglect of another; but leaves us to be ſatisfied according to the means and opportunities, which we have abundantly offered unto us: juſtly ſuppoſing there are ſo many reaſons perſwading the truth of what we believe, that ſome are convinced by ſome, others by others, as the Providence of God diſpoſeth things.

3. Our Church no where makes infallible certainty of aſſent, a neceſſary condition of Faith: it being ſufficient to make our Faith certain, if our Rule be infallible, and that applyed with moral evidence; that is, ſuch an evidence as we can have of things and actions paſt, as is ſufficient

ſufficient to guide and govern our manners and behaviour.

Some of late have contended (with very ill ſucceſs) that an infallible certainty of aſſent is neceſſarily wrought by demonſtration (and what they love to call ſcientific Evidence) in every Believer: which doctrine of *J. S.* is condemned by his Adverſaries, even of *Rome* [p], *as the pith of Manicheiſm: becauſe it lays this burden on the Church, or an Oecumenical Council, evidently to demonſtrate its own infallibility.*

[p] *Anim. adv.* P. Talboti *Arch.* Dubl. *in Prop.* 2. *p.* 54.

If deſtroying the firſt foundation of the Roman infallibility were all, we might diſpenſe with that inconvenience, as it renders their motives of credibility inſufficient, which before the doctrine of infallibility is received, uſed to be the only way they had to recommend the Church of *Rome* to the approbation of Proſelytes: but to affirm, that all certainty of Chriſtian Faith is generally wrought by ſuch demonſtration; in caſe that doctrine proves falſe, the conſequence is, If Chriſtian Faith have no other certainty, Chriſtianity it ſelf is left uncertain in its very foundations.

Others there are who deliver, that an infallible certainty of aſſent wrought only by

by the immediate extraordinary operation of the Spirit of God, is neceſſarily in every true Believer.

Now, though our Church doth as much as any can do, own the neceſſity of Gods Grace and holy Spirit, to prevent, aſſiſt, and follow us; eſpecially in what concerns divine matters: yet our Church is not ſo bold with the Holy Spirit of God, to affirm, that ſuch an inward teſtimony of the Divine Spirit (working together in our Spirits an infallible aſſent) is ſo neceſſary to aſſure us of the certainty of Faith, and of the authority of Holy Scriptures, and of the truth of other Doctrines in queſtion; as without which, we could have no ſuch belief as is required to Salvation.

Which precarious preſumption tends to render uſeleſs, all thoſe ſufficient evidences we have of Divine truth, by the gracious means which God hath appointed ordinary in his Church: and whereas the aſſertors of this extraordinary ſpirit, exclude all other means of real certainty as inſufficient; ſuch a Doctrine being falſe, muſt needs tend alſo to overthrow all Chriſtian Religion.

Such is the ſad conſequence of the Doctrines both of Dr *J. O.* and Mr *J. S.* in making

making (though on differing grounds) an infallible aſſent neceſſary to a true belief.

They agree together alſo in the injury they do Chriſtian Religion, by traducing our Faith as a *probable*, *fallible*, *humane*, *natural Faith*, (which are the very words they [q] *both* unite in, to expoſe our belief to contempt) which is grounded on ſuch evidences as God hath abundantly afforded us, to aſſure us of the truth of his Divine Teſtimony. Which evidences, eſpecially in matters of Faith, neceſſary to Salvation, ſince they are ſo plain and certain; Our Church hath always held needleſs, ſuch an *infallible guide*, as the Romaniſts would impoſe upon us: And for the ſame reaſons that we do not expect any new Revelations, nor any oſtentation of new miracles neceſſary to a true Church or true Faith (they being ſuperſeded by the ordinary means of Faith which are ſufficient:) for the ſame reaſons we cannot preſume to expect (much leſs to make neceſſary to every true belief) ſuch extraordinary illapſes of the Divine Spirit (which makes thoſe who only think they have it, think themſelves only infallible.) And thus we may diſcern how many are led to Popery, by

[q] *V.* Dr *J. O.* Reaſon of Faith, *p.* 72. Mr *J. S.* Faith Vindicated.

the way of Enthuſiaſm: For it is uſual for thoſe into whoſe head Enthuſiaſm is flown, to reel from one extream to another.

4. To preſerve us from theſe uncertainties, among the very many reaſons which we have from rational and moral evidence, whereby the truth of the Divine Teſtimony is confirmed to us abundantly; Our Church owns no one greater (ſince the miraculous gifts) than the teſtimony of Gods Church, now and in all Ages ſince Chriſt and his Apoſtles time, becauſe of the ſundry Evidences alſo which confirm to us the truth of the Churches teſtimony: All which amount to more than high probability; for as [r] *Lominus* tells *J. S. Probability on one ſide doth not exclude probability alſo on the oppoſite ſide: but the reaſon of moral evidence and certainty, doth exclude any probability on the contrary part, and that ſo manifeſtly, that only grievous ignorance and pertinacy can incline a man thereunto.*

[r] M. Lomini *Hiſt. & Conſut. hæreſ.* Blacklo. P. 2. c. 4. §. 5.

§. 9. As the Moderation of our Church allows us to be reaſonably ſatisfied of the certainty of our Faith: much more are other doctrines ſo propounded to thoſe of our Communion, as not to render uſeleſs their

their own reaſons and judgments. Notwithſtanding our Church doth ſufficiently vindicate her own juſt power, and the authority of what ſhe teſtifies and determines, *Article* 20. 34. *&c.* and by her Canons requires a juſt ſubmiſſion: All care being alſo taken by the Church to prevent error, and diſſentions, and wreſting the Scriptures: (*Canon* 34. 49. 139.)

Yet all is performed among us with a moſt excellent and golden mean: And in that nothing in our Church is determin'd contrary to truth, nor the judgment of the Catholick Church, nor right reaſon, the Church of *England* can the better allow her Sons their right to ſearch, examine and diſcern, what they muſt approve: Which Biſhop *Davenant*, and Biſhop *Bramhall*, and ſome others, underſtand by their judgment of diſcretion: though the word ſounds not ſo pleaſing to ſome Religious Ears, becauſe it ſeems by the uſe of the phraſe in Engliſh, to incline private perſons to a power of refuſing what the Church rightly determines, which is not to be allowed: For as the ſuffrage of our Church hath been conſtantly unanimous with that of the Apoſtle, *We can do nothing againſt the*

truth but for the truth: much more ought private persons to be bounded thereby, if the Apostles and the Church are.

The Moderation of the Church will appear the more remarkable if we compare it with other extreams.

The Church of *Rome* calls her self the Mother and Mistress of all other Churches [1]; holds her self and her Bishop the Universal Monarch. Supreme over the whole Catholick Church diffusive, and over all particular Churches and Bishops: Infallible also, in determining all Controversies, in interpreting all Scriptures; in whatsoever Articles he or they please to add to our Faith.

[1] *Credo & agnosco Ro. Eccl. omnium Ecclesiarum Matrem & Magistram. Bulla* Pii IV. *Vid. Concil. Trid. Sess. 7. Can. 3. Concil. Rom. sub Greg. 7. Concil. Lugd. Concil. Flor. Concil. Lat. sub Leone X. Sess. 8.*

Hereupon he requires an absolute obedience from all, without allowing any judgment of discerning, instead thereof, commanding an implicite Faith, and which is more insolent, not from private Christians only within its own district, but over all other Christian Churches in the World: Which our Church in the 5th *Homily* against wilful Rebellion, calls an *intolerable usurpation.*

I shall not stay the Reader to compare

pare [t] the Church of *Rome* with the model of Mr *Hobs* his City; but to set out the show, we may cast an eye upon the other extreme of those, who because some under the name of the Church Catholick, assume so unmeasurably to themselves; therefore affrighted thereat, have seem'd to run out of their wits into another excess; and in the place of the Church and its true authority, have set up their own private Images, diversly by them called; whereby they have only chang'd the Idol [u]; like some that pull'd down the Crosses, and then set up other inventions of their own, every jot as unreasonable.

[t] *Ita in Talmude quando duo Rabbini in contrarias sententias diversi abeunt, neminem obloqui debere, utrumq; enim Doctrinam suam accepisse per Traditionem oralem à monte Sinai: Amborum verba etsi contradictoria verba sunt Dei viventis.* Buxtorf. *Synag. Jud.* c. 1. [u] *Idolum lum specus.* Verulamius.

The Romanists (saith Bishop *Sanderson* [x]) *while they use all endeavour that nothing be lost of the authority of their* Church, *they allow little to* reason: *On the other hand the* Socinians *rejecting all authority of the* Church, *they measure Faith only by* reason: *there is one error to both, though it deceives under various shapes: either Rock will be avoided, if authority with reason, and reason with authority, be discreetly join'd.*

[x] *De oblig. Consc. Præl.* 4. §. 25.

Among the intemperate Assertors *of*

humane reaſon ſome have ſuppoſed, There are no myſteries in Religion but ſuch as their humane reaſon adæquately comprehends; and have declared, That ſubmitting our judgment to authority, or any thing elſe whatſoever, gives univerſality and perpetuity to every error. [*in a late Tract of Humane Reaſon, p.* 4.] That they are moſt guilty of Schiſm who will not allow difference of opinions: (*p.*37.) Theſe Diſeaſes of the Soul (errors) are not ſo deadly as the Phyſicians of the Soul make them for the exalting of their own reputation: That under various errors all may retain the ſame entire Conſcience and Obedience toward God (*p.*19. *p.*39.) That all opinions may be lawfully held and maintained.

How well in our Church all theſe Rocks and Gulfs on either hand are avoided, by that accurate *Moderation* by which ſhe governs us; in this Chapter, and divers other places of this Treatiſe will appear.

As for the Romaniſts, that we may with one Shovel caſt away that heap of Controverſy; let me here only repeat what from the Church of *England* they have often heard; Let the Romaniſts bring their Books, and ſhew us one lawful proof where

where there is appointed any ſuch Infallible Judge or Interpreter; and that from ſome ſtronger Authority than that of *Paſce Oves* [y]; otherwiſe, we ſhall preſume that our Bleſſed Saviour knew better than they how to procure the Peace of his Church, and the Salvation of Mankind.

[y] *Mirabile eſt quot officia, quot dignitates, quot poteſtates uniti illo* Paſce *contineantur.* Spalatenſis *l.* 7.

Wherefore the Church of *England* owns no ſuch living Oracles upon Earth as the Church of *Rome* pretends to; our Church hath no publick Conſcience, nor publick Faith, nor publick Merits of her own which ſhe makes ſhew of to invite to her Communion, much leſs to ſet to ſale for Worldly lucre ſake: She ſaith with the Apoſtle: [z] *Let every one prove his own work, and then he ſhall have rejoicing in himſelf alone, and not in another; for every man ſhall bear his own burden.* According to this Apoſtolical Equity and Moderation, our Church doth no where go about to take from thoſe of her Communion, that fundamental right of Chriſtianity, as well as of humane nature; to diſcern and examine what they muſt know, and

[z] Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος. — Gal. 6. 4, 5. *Qui nollit cùm debet δοκιμάζειν dones τὸ δόκιμον invenerit, id à Deo juſtè impetret ut eum tradat εἰς ἀδόκιμον νοῦν*: i. e. *In ſenſum mentem; quæ nec probet Deum neq; approbetur à Deo.* Καὶ καθὼς οὐκ ἐδοκίμασαν, &c. Rom. 1. 28.

what they muſt aſſent to, in a matter of ſuch great and intimate concern as is our Religion; eſpecially, ſince the ſober uſe of our reaſons and judgments, is moſt agreeable to the nature of Mankind; and the very frame of our Religion doth admit and invite ſuch a ſearch, which the more it is made, the more reaſons are diſcovered to convince our minds of its truth [a]: Yea, the very Laws of our Religion, do require ſuch a voluntary and reaſonable ſervice, as is the effect of right judgment, as well as of conformable wills and affections: And the more we improve our powers by their uſe and exerciſe, and our inward ſenſes to diſcern and compare the Truths of God one with another, and the clear conſequences which may be drawn from them, the more we may advance our Faith, and Knowledge, and ſpiritual Comfort [b].

[a] Ἐυρεθήσεται γὰρ ἐν τῷ χριστιανισμῷ ἐκ ἐλάττων, ἵνα μὴ φορτικόν τι εἴπῳ ἐξέτασις τῶν πεπιστευμένων. *Origen. l.* 1.

[b] *Oportet in eâ re maximè in quâ vitæ ratio verſatur, ſibi quemq; conſidere ſuoq; judicio & propriis ſenſibus uti ad inveſtigandum veritatem; quàm credentem aliis erroribus decipi tanquam rationis expertem: Quare cùm ſapere, id eſt veritatem quærere omnibus ſit innatum, ſapientiam ſibi adimunt qui ſine ullo judicio inventa probant majorum & pecudum more ducuntur.* Lactantius *l.* 4. *c.* 8.

For indeed nothing hath more obſtructed a great and laudable progreſs of all ſorts of knowledge in the Chriſtian World, than ſome mean and ſervile abdications, which ſome men of great underſtandings

derſtandings have made of their own judgments. For as in the Church there are grievous inconveniencies by renouncing the due government of the Church; ſo on the other extream, no where have errors grown more thick and tough than where men have ſuffered themſelves in all things to underſtand by Proxy; ſuch are in ready diſpoſition to ſwallow all Poyſons, and are liable to the guilt, not only of their firſt ſolitary error, but all which are conſequent thereon: whereas thoſe who uſe a ſober examination, after they are convinced of one error, will be more cautious of others; and the truth they come to of choice and judgment, is alſo more praiſe-worthy and more tenible.

I ſhould ſwell this head into too great a bulk, if I ſhould enumerate the ſundry places wherein our Bleſſed Lord, and his Holy Apoſtles, did ſtir up and provoke the induſtry of the Chriſtian Diſciples; to ſearch, diſcern, prove, try, examine what they received, leſt at any time they were ſeduced by falſe Prophets: The ſame admonitions and method have the ancient Fathers of the Church perſued. Both which would be endleſs here to recite.

Indeed

Indeed all ſorts of perſwaſions of men, ſeem to confeſs the neceſſity of firſt convincing the reaſon and judgment of what is to be received as truth: And therefore the Romaniſts uſe ſo many motives of credibility to induce belief of their Church, in which, if once the Proſelyte is caught, they ſerve him as the *Chaldees* did King *Zedekiah*, after they had taken him Captive, they put out his Eyes [c]: (2 *Kings* 25. 7.)

[c] *Cæco judicio imperata facere quantumvis ea blaſphema ſint atq; impia.* Apol. Eccl. Anglic. §. 138.

Where indeed the myſtery we are ſure is certainly declared and delivered by God, there we ought to captivate, not only our imaginations, but our reaſons, to the obedience of Faith; not ſtaying for a connexion of the parts of the Propoſition to be believed by Scientific evidence: (which Mr *Sergeant* makes his Sure-footing:) But where we are not aſſured of the matter of fact of the Divine Revelation; nor otherwiſe underſtand the reaſons for ſuch an aſſent; No one can put off humane nature ſo far, as to believe what they pleaſe [d].

[d] *Nullus credit aliquid verum eſſe quia vult credere id eſſe verum, nam non eſt in poteſtate hominis facere aliquid apparere intellectui ſuo verum quando voluerit.* Picus Mirandula.

Indeed it is the great honour of our Church,

Church, that it doth not teſtify nor require atteſtation unto any thing but where ſome good reaſon why we do ſo is ſufficiently manifeſt; which right as ſhe maintains toward others, ſo ſhe vindicates the ſame to her ſelf: namely, of examining what is offered to her under the venerable name of the Catholick Church; and if need be, of reforming any abuſes or errors within the bounds of its own Diſcipline; and ſo ſeparating the pretious from the vile; which power of examining Doctrines being forbid by the Church of *Rome* to her Sons, ſeems to prevent the firſt occaſion and means of Reformation [e], and renders her even incorrigible in her errors and corruptions, and remaining ſo, irreconcilable.

[e] Παραιτοῦνται τὴν ἐξέτασιν ἵνα φύγωσι τὴν ἔλεγχον. *De Eutychianis inter* Athanaſii *opera. Conſulatur integer Tractatus.* Πρὸς τοὺς κελεύοντας ἁπλῶς πιστεύειν τοῖς λέγουσιν καὶ μὴ κατανοεῖν τὸ πρέπον καὶ ἀπρεπές.

But ſome do Object: That if we allow a right of private judgment, it will be a direct means to eſtabliſh among us an enthuſiaſtic private Spirit, which will rely upon its own judgment to the deſpiſing all others: and if all may uſe a private judgment, why may they not follow it and profeſs it? Then you open a Window to all Diviſions and Hereſies, and render

render the Church uſeleſs, and all her Guides.

We Anſwer: It is one thing to uſe our Faculties of diſcerning in a diſcreet manner, which includes all due Reverence to all thoſe inſtruments which God and the Church have given us for our direction and conduct: and another thing, to rely on our own prudence, to wreſt the Scripture to our own ſenſe (as the Council of *Trent* [f] ſpeaks) which the Church of *England* firſt of all deteſts: [*Article* 20.] Every private perſon being here required to hear and obey the publick reaſon of our Church: Which being alſo clear and true, can allow the being ſearcht into; and for that purpoſe ſhe deſires but her Sons to open their own Eyes: Wherefore the ſober uſe of our own faculties, ought not to be called a private Spirit; which judgeth according to the general notices of Truth and Good, and the common ſenſe of Mankind, and the judgment alſo of the Church: ſuch a Spirit *is the Candle of the Lord.* Not an evil Spirit, nor a Spirit of Innovation, nor Diſſention, nor a Spirit of Pride, nor Temptation: as many of the Church of *Rome* blazon it.

[f] *Nemo prudentiæ ſuæ innixus S. Scripturam ad ſuos ſenſus contorqueat.* Conc. Trid. Seſſ. 4. Decr. 2.

As for the growth of Schiſms and Hereſies,

reſies, from the uſe of ſuch a private judgment as the Church allows: (Which Objection was anciently made againſt the Chriſtian Religion, as of old, by *Celſus* to *Origen:* (*l.* 3.) Unto which was anſwered, That where any thing was received which was very excellent, ſuch differences were common; as among the Philoſophers and Jews, ſo among Chriſtians: but) Theſe now who make the Objection (generally thoſe of the Romiſh Communion) yet know, that though they carry as well as they can an outward ſhew of unity to their people. they have as great diviſions as any are: And though indeed the corruption of good things is greateſt by the abuſe of ill men; This ill conſequence through the Vice of ſome, ought not to take away the common right of all, no more, than the contentions which ariſe from the Laws, ſhould be thought to render them dangerous to be proclaimed. The Chriſtian Religion of it ſelf is ſufficient to keep all from error or vice, if all men would comply with its wholſome and pacific Decrees (as *Arnobius* [g] long ſince

[g] *Quod ſi omnes omnino ſalutaribus ejus pacifiſq; decretis aurem vellent accommodare pauliſper, & non faſtu & ſupercilio Luminis ſuis potius ſenſibus quàm illius Comminationibus crederent, univerſus jamdudum orbis mitiora in opera converſis uſibus ferri, tranquillitate molliſſimâ degeret, & in Concordiam ſalutarem incorruptis fœderum ſanctionibus conveniret.* Arnobius l. 1.

hath

hath delivered:) And the Church in obſervance hereof, doth procure her own Peace as much as may be, in that all are bound not to publiſh their private ſenſe to the detriment of publick Peace, and by her Cenſures hath a power of repreſſing publick Diſſenters; and in caſe of doubt ariſing, our Church wiſely ſends the parties ſo doubting to their Superiours [h].

[h] Preface concerning the Service of the Church.

And whereas Gods true Religion is but one, the profeſſion of which (*Article* 19.) and no other (*Article* 18.) is abſolutely neceſſary to the being of Gods Church, and therein to our Salvation: Bleſſed be God, in our Church there is abundant care taken of Gods Holy Religion, both by the Laws of the Kingdom and Church, for the inſtruction and government of its members unto edification and peace: and every one may be ſatisfied in his Conſcience and Judgment, of the Religion he profeſſeth. Yet, *This reſerves him not a right of liberty in Religion; but only ſuppoſeth that he hath a right of trying, examining, and uſing his beſt judgment, in order to the ſatisfaction of his Conſcience: which right, if he duly uſeth, it will certainly fix him in the true Religion; whether that Religion be profeſſed by his Prince,*

or

or Nation, or no: [Πάντα δοκιμάζετε] Prove or try all things; Hold fast that which is good: ſaith the Apoſtle, 1 Theſſ. 5. 21. *Here is a right to try, examine, and judge, but no right or liberty in Religion: This tryal is only in order to the holding faſt that which is good* [i]. As the Royal Coyn, no one can refuſe, every one may examine, and try the ſame, before he receives it: *So every Chriſtian keeping himſelf within the bounds of due obedience and ſubmiſſion to his lawful Superiours, hath a judgment of Diſcretion: He may apply the rule of Holy Scripture, for his own private inſtruction, comfort, edification and direction, and for the framing of his Life and belief accordingly: The Paſtors of the Church --- have more than this, a judgment of direction, to expound and interpret the Scriptures to others, and out of them to inſtruct the ignorant, &c. The Chief Paſtors --- have yet a higher judgment of Juriſdiction to preſcribe, to enjoin, to conſtitute, to reform, to cenſure, to condemn, to bind, to looſe judicially, authoritatively in their reſpective charges* [k].

[i] Dr *J. Beaumonts* Obſervations upon the Apology, 1663.

[k] Biſhop *Bramhall's* Anſwer to *M. Militaira*, p. 72.

Thus the danger of uſing a private judgment, is prevented. If it be further Objected, 2. That ſuch a permiſſion is vain, becauſe of the impoſſibility in the vulgar

vulgar to make uſe of it: We Anſwer: That ſuch a meer ineptitude doth not take away ones right [1].

[1] *Ut ratus ſit actus pauciora requiruntur quàm ut recta ſit actio.* Grotius de Imperio. pag. 111.

Beſide, our Gracious God requires of none otherwiſe than according to that ability which he hath given. Wherefore the Moderation of our Church imitates the grace of God herein; which requires nothing neceſſarily but what is ſo clearly propounded as to leave all inexcuſable: and therefore thoſe that have skill to look to themſelves in the common buſineſs of Life, may diſcern as much as is required: Thoſe who have not uſe of their abilities (the *Idiotæ*) the Moderation of the Church leaves to the mercy of God, and the care of their Governours, ſo far as they are capable; for as *Origen* argues, when *Celſus* objected to the Chriſtians, that they did (ἀλόγως πιστεύειν [m]) believe without any reaſon or examination: The contrary thereunto *Origen* ſhews at large: *Yet of the vulgar*, he ſaith, *indeed it is impoſſible that all people ſhould attain to the reaſons of all Doctrines.* How can he get wiſdom who is diligent to give the Kine Fodder, &c. (*Eccleſ.* 38. 26.)

[m] Origen c. Celſum l. 1.

Wherefore (ſaith *Origen*) *what more compendious*

pendious way could be contrived to relieve the poor multitude, than the plain doctrine of Jeſus; for this we find by experience, that they that before wallowed in Vice, thereby now are delivered: but why ſhould the Stoicks and Platoniſts quarrel at Chriſtians for believing, when all of them believe thoſe they apply themſelves to, in the Sect they judge moſt excellent?

§. 10. So great being the Moderation of our Church; becauſe (never the leſs; as the temper of men generally now is among us, ſince theſe licentious times eſpecially have corrupted them) the moſt are very captious of what hath the ſemblance of priviledge (and ſuch alſo are moſt apt to neglect their duty) It is very great juſtice and equity, that all be convinced of the due ſubmiſſion we alſo owe to the *Church*, in reference to this matter: The ſum of which duty, I ſhall lay down in ſuch brief Propoſitions as are agreeable to an eaſy reaſon to infer from the comparing of relations.

1. All good Chriſtians who love the Church of God, and its Peace, will for Truth and Conſcience ſake, hearken to the Church, and thoſe ſet over them, on purpoſe to guide and

direct them: especially in case of doubt.

2. Such will well weigh the moments of reasons which the Church offers, and be ready with all due regard to entertain what the Church resolves: and readily also approve of those resolutions, unless it appear manifestly, that such determinations contradict the word of God, and the sense of the Universal Church; which no good man will unadvisedly conceive, much less seek occasions for exception.

3. In a doubtful and equal Case, such will encline to what is publickly determin'd: because of the relation of superiority between the Church and its Members: and because of the many great advantages they know the Church hath in its judgment above themselves; because also the better any are, and the more humble and sincere, the more they are prepared to suspect and distrust their own judgments, and not to lean unto their own understandings.

4. If in any case it should happen that such should differently opine or judge, however such will afford a practical submission in many Cases which they may and ought; the liberty of their own

own thoughts remaining, which is ſufficient, if they cannot but diſſent. Modeſt and pious perſons will upon many occaſions have their Faith to themſelves, and reſerve their different apprehenſions in a continent ſilence, which is to be wiſe unto ſobriety.

5. If before they come to know the judgment of the Church, they ſhould go about to divulge their ſenſe in ſpeaking or writing, ſuch will do it with ſubmiſſion to the Church, and to thoſe to whom is committed the care of cenſure. If there ſhould happen ſuch a lawful and neceſſary occaſion which they cannot avoid, to declare their apprehenſion different from the Church; If the diſſenter errs, and cannot ſubmit with conſent, he muſt e'ne bear patiently the inconvenience of his error: which, if in a leſs principal matter, on this ſide Hereſy and Schiſm, ſuch an infirmity [n], and temptation incident to humane nature happen [o]:

[n] *Aliter ſapere quàm ſe res habet, humana tentatio eſt.* S. Aug. de Bapt. l. 2. [o] *Qualiter pro hoc ipſo falſæ opinionis errore in die judicii puniendi ſunt, nullus poteſt ſcire niſi judex.* Salvianus de gubern. Dei, c. 11. §. 4.

They that would retain their integrity, muſt preſerve,

1. An entire Charity to others.
2. A reverent reſpect to the Church,

and as much as is poſſible an inviolable Communion therewith.

3. Such ought to endeavour to comply in other points more diligently.

4. Such ought to profeſs their diſſent from the Church with great reluctancy and ſorrow.

5. They muſt be very willing to own their error when they are convinced thereof. In the mean while they are bound to lay it aſide.

Whereby retaining inviolable Communion with the Church, ſuch already being in preparation of mind diſpoſed to renounce their error when they know it to be ſuch, are in a hopeful and ready way to be reduced.

Laſtly, If the diſſenter from the Church err not, but the Church doth manifeſtly enjoin unjuſt conditions of its Communion; whoever they are who from the word of God Catholickly interpreted, and the uſe of their own reaſons come into the profeſſion of the true Faith and Chriſtian Doctrine, If they are divided from that part of the Church which is unjuſt in its conditions of union, (they themſelves not being the cauſe of the Diviſion) they in very deed (notwithſtanding) are united 'mean while to the Church Catholick.

I con-

I conclude this Chapter with that in the Anſwer to the Biſhop of *Condom*. (*Part. 6. p.* .) *Error as Vice, is for the moſt part in extreams; we owe reſpect, teachableneſs and ſubmiſſion unto all them whom God ſets over us to inſtruct us; this is not conteſted: But this is no reaſon, to change this ſubmiſſion into voluntary blindneſs, which is rather a Spirit of ſervitude.*

Chap. VII.

Of the Moderation of our Church in what relates to the worſhip of God.

§. 1. *Our Prayers are not mingled with controverſy.* §. 2. *They are framed according to a moſt grave and ſerious manner, with moderate variety, and proper length.* §. 3. *In the zeal of Reformation our Church did not caſt off what was good in it ſelf.* §. 4. *In all our Churches there are the ſame Rules.* §. 5. *Common Prayers for the vulgar required in Engliſh. To Miniſters and Scholars a juſt and moderate liberty allowed.* §. 6. *The obligation of the Church leaves the method of private Devotions to a general liberty.* §. 7. *Of the Moderation of the Church, in appointing her hours and times of Prayer.* §. 8. *In her uſe and judgment of Sermons.* §. 9. *In what is required of people with reference to their Pariſh Church.* §. 10. *The excellent Moderation of the Church in her Orders for the reverent reading of Divine Service, and Conſecrating the Sacraments in ſuch a voice as may be heard.* §. 11. *In her Form*

Form and uſe of Catechizing. §. 12. *The intereſt of inward and outward worſhip, are both ſecured according to an excellent Moderation in our Church.* §. 13. *The Moderation of the Church in what relates to Oaths.*

§. 1. IN treating of the Moderation of our Church, in what relates to the *Divine Worſhip*; I firſt ſpeak of *Prayer* (becauſe the matter of the *Sacraments* is handled by it ſelf, *Ch.* 10.) In our publick Prayers, our Churches Moderation is apparent, in that it never intended to intermingle matters of *doubtful Controverſy*; but hath ſufficiently provided for the *ſimplicity* of the plaineſt, and the *devotion* of the moſt intelligent: Thus our Biſhops according to great Moderation alſo, juſtified our Church in their debate with the Presbyterian Brethren.

The Church hath been careful to put nothing into the Liturgy, but what is either evidently the word of God, or what hath been generally received in the Catholick Church; neither of which can be called private opinion: and if the contrary can be proved, we wiſh it out of the Liturgy. Yet, becauſe as (Biſhop *Taylor* ſaith) they could not Propheſie; they put in ſome things

which ſince have been called into queſtion [a] by perſons whoſe intereſt was highly concerned to find fault with ſomething [b].

[a] *Exorti ſunt in Angliâ, moroſi, ſcrupuloſi & delicatuli nimium (ne ſuperſtitioſos planè dicam) homines, quibus Eccleſiæ ſuæ hactenus uſurpata* Liturgia, *viſa eſt multis abroganda*, &c. Ludo. Capellus de Liturg. [b] *Quædam ſunt quæ rapi poſſunt ab inquietis in materiam contentionis.* Bucer. de Liturgiâ Anglic.

§. 2. Our Prayers are framed, both according to a grave, modeſt, and ſerious manner; every one of them being moderately ſhort, and all together not immoderately long; and ſo, more accommodate to render Devotion more earneſt and intent: and properly intermitted by other parts of Divine Service, that by a moderate variety, the Devotions of Chriſtians may be both entertained and advantaged. And to ſtir up Devotion in Chriſtian people, they bear in our Church a moderate part in the publick Prayers and Praiſes: for (as Mr *Baxter* well notes [c]) *It was the decay of zeal in the people, that firſt ſhut out the* Reſponſes: *The uſe of the tongue keepeth awake the mind, and ſtirreth up Gods Graces in his Servants:* and ſo much doth the edification of the people give meaſure to the appointments of our Church, that the parts of Divine Service are to be uſed in the accuſtomed place of the

[c] Chriſtian Direct. p. 855.

the Church, Chappel, or Chancel; *Or in ſuch place as the Biſhop of the Dioceſs, or Ecclesiaſtical Ordinary of the place ſhall think meet for the largeneſs or ſtraitneſs of the ſame, ſo as the people may moſt be edifyed.* Canon 14.

§. 3. The Moderation of the Church is always to be admired, That in the heat of *Reformation*, when the Eſſays were firſt had for the refining our Liturgy from Romiſh corruption and innovation; our Church was not ſo tranſported with *zeal*, but that it retained what was pious and profitable among the Prayers in uſe: And whereas generally oppoſitions are moſt fierce at firſt, and in proceſs of time they become *moderate*; the excellent temper of our Church was ſuch, it was moſt *moderate at firſt:* which wiſdom and mercy of God, in tempering the Spirits of the firſt Reformers, can never be enough taken notice of: Wherefore the uſe of ſome Collects and paſſages in our Liturgy, which before were had in the Romiſh Communion; is ſo far from being a real argument againſt our Church, that it is a proper proof of our Churches juſt *Reformation*, that it maintained its freedom from prejudice and paſſion, in the midſt of its zeal. If ſome parts of the

the Prayers themſelves, and Liturgy, have been drawn into matter of debate; it is no more than what all words and writings are liable to, when they meet with thoſe who are concern'd to be diſpleas'd: But the exceptions againſt them being ſuch, that (I ſpeak my Conſcience in what I know) the moſt probable means to reconcile any to a juſt apprehenſion of our Liturgy, and to confirm them in the ſame, is well to conſider the feeble weakneſs of the exceptions which are uſed againſt it: Which King *James* noted long ſince; *How mighty and vehement informations againſt the Common Prayer, were ſupported with weak and ſlender proofs! But* (ſaith the *King*[d]) *we were nice, or rather jealous, that the publick Form thereof ſhould be free, not only from blame, but from ſuſpicion; ſo as neither the common adverſary ſhould take advantage, nor the troubleſome at home cavil*; between which two ſorts of Adverſaries, the Moderation of the Church hath always been tryed.

[d] King *James*'s Proclamation for Uniformity, 1603.

So that all theſe things conſidered, Archbiſhop *Cranmer*[e] had very good reaſon to declare, that he with ſome others, he ſhould chuſe, would (*by Gods Grace*) *take upon him to defend not only the Common-Prayers of the Church, the Miniſtration of Sacraments,*

[e] Archbiſhop *Cranmer*'s Letter.

Sacraments, and other Rites and Ceremonies; but alſo the Doctrine and Religion ſet out by King Edw. VI. *to be more pure, and according to Gods word, than any other uſed in* England *theſe thouſand Years*, &c.

§. 4. In all the Churches of this Kingdom, Cathedral and Parochial, the Church now hath moderately appointed the *ſame Rules* and *Cautions*, and the *ſame uſe* among us every where, and thoſe *few* in number, *plain* and eaſy to be underſtood; [f] Whereas the Rubricks and Orders of the Church of *Rome*, are ſo innumerable, intricate, and various, that ſcarce an Apprentiſhip may ſuffice to learn the practice of them; which, whether it ſuit with the ſimplicity of the Chriſtian Goſpel, may without difficulty be judged. Among us an eaſy *Calendar* is prefixt, with few Canons and Preſcriptions, and thoſe very intelligible: wherein according to an excellent Moderation the *People* have their parts for excitation ſake, and to unite their affections: (although no where in what is properly miniſterial.)

[f] The Preface to the Common-Prayer Book.

§. 5. The Moderation of our Church is ſufficiently known to the whole World, in requiring our Common Prayers to be in the *vulgar tongue*, for the general benefit

nefit of all; According to our 24. Article. *It is a thing plainly repugnant to the word of God, and the Cuſtom of the Primitive Church; to have publick Prayer in the Church, or to adminiſter the Sacraments in a tongue not underſtood of the people.* Which Article is further confirmed and proved in the *Homilies*, eſpecially in that *of Common-Prayer and Sacraments:* from the nature and end of Prayer: Reſolving alſo: *As for the time ſince Chriſt, till that uſurped power of* Rome *begun to ſpread it ſelf, and to enforce all the Nations of* Europe *to have the Romiſh Language in admiration, it appeareth by the conſent of the moſt ancient and learned Writers, there was no ſtrange tongue uſed in the Congregation of Chriſtians.*

Yet for the ſame reaſon that common people ſhould have their Prayers in Engliſh among us; thoſe who have been educated in ſufficient learning, are allowed to uſe them in another tongue: as in *Univerſities and Colleges.* The uſe of the *Latin* Form of Prayers is alſo commended to the Miniſters of the Church of *England*, by Queen *Elizabeth*'s Letters, Dated *April* 6. 1560 [g]. In all which, the Moderation of our Church doth comply (as the Queens Letters doth expreſs it) *with the*

[g] Biſhop *Sparrow*'s Collection, and alſo the firſt Rubrick before the Preface of Ceremonies.

the neceſſity of thoſe who do not underſtand other tongues, and the deſire of thoſe who do.

§. 6. Notwithſtanding, the Church hath provided moſt excellent Prayers, for the uſe of *private devotion* upon all general occaſions, and what is readily and properly applicable to more occaſions particular: yet the Moderation of the Church hath not thought fit any where, to bind all who are of her Communion to the uſe of her Common Prayers in private Families or Cloſets.

The Rubrick which enjoins, *All Prieſts and Deacons, to ſay daily the Morning and Evening Prayer, either privately or openly,* is ſet down with great Moderation.

Not being let by ſickneſs, or ſome other urgent cauſe.

In the Family, or in Viſitation of the ſick, if the particular condition of the one or the other do require it; and in private, and in the Cloſet, It is not ſuppoſed by our Church, but that every one may ask their own wants in what form of words he ſhall think fit [h]. The Conſideration of which Liberty indulged by the Church, cauſed I ſuppoſe another excellent Writer [i] thus alſo to expreſs himſelf: *It is poſſible alſo, that ſome may judge this whole work to be but a needleſs*

[h] Dr *Hammonds* Pract. Cat. of Prayer.

[i] Dr *Patricks* Devout Chriſtian, Preface.

leſs labour, ſince they have the Book of Common Prayers *at hand, which they can uſe at home as well as at the Church. With theſe perſons I ſhall not contend, but only deliver my opinion freely about this matter: which is, that the reverence due to* that Book, *will be beſt preſerved, by employing it only in the* publick Divine Service, *or in the private, where there is a* Prieſt *to officiate: However, the deſign of it is not to furniſh the people with Prayers for all thoſe particular occaſions, wherein devout Souls would make their requeſts known to God; and the conſtant opinions of pious Divines; in this and other Churches, we ſee by their Writings hath been, that other Books of Prayers are neceſſary for the flock of Chriſt, beſide their publick Liturgy.* Though in the choice of ſuch Prayers as are ſo accommodate to the occaſions of humane Life, and ſuch Caſes as are incidental to the ſpiritual needs and circumſtances of Chriſtian people, there hath been ſometimes wiſhed, ſome further advice and recommendation made common by Authority.

The 55. Canon thus directs, *That before all Sermons, Lectures, and Homilies, Preachers and Miniſters ſhall move the people to join with them* in this Form, or to this effect: *as briefly as conveniently they may* [in hunc

hunc aut ſimilem modum.] The Title in the Latine Canons is, *Precationis formula à concionatoribus in Concionum ſuarum ingreſſu* imitanda: In the Engliſh Canons, the Title is, *A Form of Prayer to* be uſed *by Preachers before their Sermon.*

From all which I only note, That the Moderation of the Church is certain and undoubted: But the diſagreeing variety in practice conſequent thereon; whether it be ſo convenient, it remains for Superiours to judge.

§. 7. Although ſome of the ancient Chriſtians uſed the diſtinction of *Hours of Prayer*, which at firſt was thought orderly and uſeful, as a voluntary task; and determining of the Chriſtian Liberty of thoſe, who profeſs Gods Service is perfect freedom: Yet our Church conſidering the common employment of moſt, and the natural infirmities of all, hath appointed and required only a daily Sacrifice of Morning and Evening Service (as of conſtant obſervance) not excluding, but inviting other voluntary oblations of a ſincere Devotion to God according to our leiſure and opportunity: But our Church doth no where countenance *the novelties of thoſe that put any truſt in the bare*

[k] *Dr Cosins of the antient times of Prayer.*

bare recital only of a few Prayers [k], *or place any vertue in the Bedroll, or certain number of them at such and such hours*; notwithstanding many of the said Prayers are also directed otherwise than Prayers should be.

§. 8. Although according to the judgment of the Church, and in truth, the entire worship of God is complete in the Divine Service of the Church (even as among the Jews; Sacrifices, Prayers, and Thanksgivings, made up the entire notion of Divine Worship; so under the Gospel, the Sacrifices of Prayer and Thanksgiving, do absolutely compleat the worship of God:) yet our Church judgeth according to an excellent temper of the use and necessity of *Sermons*, acknowledging their great use as occasion requires, to convince, reprove, to excite and comfort Christian people: Let Archbishop *Laud* be heard for once by those who have doubted his judgment in this matter [l]. *I ever took Sermons and do still, to be the most necessary Expositions and applications of Holy Scripture, and a great ordinary means of Salvation:* (To the same purpose, *Hooker's Eccles. Pol. l.* 2. §. 22.) Neither hath the Church of God, ever had

[l] *Archbishop Laud, §. 16. Num.* 31.

had any where more uſeful, practical, and judicious Preachers, than thoſe, who with the Church of *England*, have thus ingenuouſly and equally judged of the uſe and neceſſity of Preaching: on one hand eſteeming its real uſe and benefit; on the other hand, not judging it the chief exerciſe of Religion, and the worſhip of God; nor allowing, that for the hearing of a Sermon, *which ſpends its Life in its Birth* (as Mr *Hooker* ſaith) the Prayers of the Church ſhould be ſlighted, neglected, or mangled [m].

[m] *In concione ſolâ totum fermè Divini cultûs ritum collocant, non tales erant antiquæ & piæ Synaxes. Ar.* Spalat. l. 7. c. 12.

At the Conference at *Hampton-Court*, the Biſhop of *London* humbly deſired his Majeſty, *That there might be a praying Miniſtry among us, it being now come to paſs, that men think it the only duty of Miniſters to ſpend their time in the Pulpit: I confeſs* (ſaith he) *in a Church* newly to be planted, *Preaching is moſt neceſſary, not ſo in one long eſtabliſhed, that Prayer ſhould be neglected. I like* (ſaith King *James*) *your motion exceeding well, and diſlike the Hypocriſy of our time, who place all Religion in the* Ear.

At the very dawning alſo of the Reformation, Preaching was alſo eſpecially

uſeful, and few were exercis'd therein, and had a right skill therein; which made *the Inſtitution of a Chriſtian man*, (ſet out 1537.) becauſe of the difficulty thereof, ſay: *Surely the office of Preaching is the chief and moſt principal office, whereunto Prieſts or Biſhops be called by the authority of the Goſpel:* though by Preaching there might be meant, the Annunciation of the Goſpel, which is done by lively reading of the Scriptures, and in ſundry other Miniſterial Offices. Wherefore in the Church of *England*, we have the lively Oracles of the *Holy Scriptures declared and read* among us [n]: We have *Catechiſing, and Expoſitions* on the Church Catechiſm. We have alſo *excellent Homilies* too much deſpiſed for their plainneſs; yet the ſame which *Bucer* [o] magnify'd, as ſhort and wholſome Sermons: not only for the help of non-Preaching Miniſters, but withal a pattern, and as it were a boundary for the Preaching Miniſters: (as King *James* hath it in his Directions, 1623.) *of which* how modeſtly and moderately, doth the Church her ſelf ſpeak in its 35. Article: *That they contain a Godly and wholſome Doctrine, neceſſary for theſe times.*

We have alſo *the Lives and Counſels of the Church's Miniſters* (which are living Sermons

[n] *Coimus ad divinam Literarum commemorationem.* Tert. Apol.

[o] *Quid illi qui non ſuſtineant audire vetus animis & cupidis tam* breves *eaſq; tam* ſalutares Homilias *totas? cenſura M.* Buceri.

Sermons too [p]:) So that among us, we have all ſorts of Preaching, if the commonneſs of it did not make it deſpiſed. Great care alſo is taken for other Sermons too [q]: Yea, our Church hath uſed all poſſible means, that the Preaching of her Miniſters may be uſeful, and as they ought to be: as appears from the exhortations which are made at the Ordinations of Biſhops, Prieſts, and Deacons, and the ſubſcriptions which are made before the Biſhops; which are alſo incomparably enforced by [r] their Majeſties directions from time to time: (as hath been inſtanced, *Ch.* 6. §. 5.) Notwithſtanding, many are of the mind with thoſe in *Scotland*, who eſteemed the Directions of King *James* to Preachers, to be *Limiting of the Spirit of God* [s]. What would they have thought of the *Proclamation of King* Edw. VI. which inhibited all Preaching throughout the Kingdom, that the Clergy might apply themſelves unto Prayer: (The Copy of which Inhibition, is in *Fuller's Church Hiſtory* [t].)

In the Preface to the *Directory*, we ſee the *Prelates* accuſed for the crime of making Preaching inferiour to the Common-Prayer: which charge contains a fallacy like that of a complex Interrogation:

[p] *Vereor ne paucæ extant inregno* vivæ conciones, *Calv. Ep.* 87.

[q] *Canon.* 45, 46. Rubrick after the Nicene Creed.

[r] *V. librum quorundam Canonum*, 1597. *Can.* 50. & *c.* 54. Q. *Elizabeth's* Articles for doctrine and Preaching, 1554.

[s] *Spotſwood* Hiſtory of *Scotland*, ad an. 1622.

[t] Fuller's *Hiſtory Ec.* ad an. 1548. 2 *Ed.* 6.

For our Liturgy doth not exclude, but ſuppoſe and require Preaching: and doth contain in its daily Offices, ſundry ſorts of real Preaching: beſide, *Among profeſſed Chriſtians ought Preaching to contend with Prayer?* either as to the neceſſity of it, or dignity; when Prayer is our duty to God immediately, and doth ſuppoſe people already inſtructed.

In the Notes on the *view of the Civil and Eccleſiaſtical Law* [u], it is very well concluded. *All this while we ſhould not detract any thing from Preaching, conſidering our ſelves to live under a State ſo maturely compoſed, and ſo throughly adviſed and ſetled in the Faith; it would be expected that we ſhould ſo far moderate our opinion of Preaching, as that our magnifying thereof may no way tend to the diſcredit or diſadvantage of moſt neceſſary Prayer.*

[u] P. 3. Ch. 4. §. 3.

Our Church doth not admit to the Office of Preaching, any but who are ordained and licenſed thereunto: Yet our Church doth allow ſuch kind of Sermons as we call in the Colleges, *Common places*, for the training up of Candidates in Divinity, and for their tryal of skill before competent Judges.

The Moderation in our Church is further known, in that among us its Miniſters

ſters are not expected, nor do they endeavour to take the people in their Preaching by myſterious non-ſenſe, or by ſtorm and ſenſible noiſes, and uncouth tones and grimaces, whereby a tumult and confuſion is rais'd in the animal paſſions; ſcaring weak people almoſt out of their wits and common ſenſe: juſt as the Valentinian Hereticks [x] uſed hard words and thundring noiſes in their Conventicles to cauſe aſtoniſhment in the people: [y] Our deſign is otherwiſe, by a rational and ſober ſurrender of their minds to gain our Hearers to truth and goodneſs: Whence it follows, that among ſuch (as Mr *Hooker* well notes [z]) *The vigour and efficacy of Sermons do grow from certain accidents, which are not in them but in their maker, his geſture, his zeal, his motion of body, inflexion of voice*, &c.

[x] Πρὸς τὸ μᾶλλον καταπλήττειν τοὺς τελουμένους. Euſeb. Hiſt. l. 4.

[y] *Nihil tam facile quàm vilem plebeculam & indoctam concionem linguæ volubilitate decipere, quæ quid non intellexit plus miratur.* S. Hier. ad Nepotian. Ep. 3.

[z] *Eccleſ. Pol. l.* 5. §. 2.

Here it is not improper alſo to juſtify the Moderation and good reaſon our Church hath for the diſtinction it hath made between *a Preaching, and a non-Preaching Miniſter* [a]; who, though he be not ſo profoundly learned as others (of which learned ſort bleſſed be God we have ſome good abundance,) yet if he be blameleſs in his Life, and faithful in his Office, and obſervant of the appointments

[a] *Canon* 46, 67. Preface to the Homilies.

of the Church, by the grace of God, there are ſo many helps ready provided by the wiſdom of the Church among us, That a not-Preaching Miniſter may perform a Miniſterial Office, both for the neceſſary edification of the people, and the juſt ſatisfaction of the Church, more than many Preaching Miniſters, of whoſe diſcretion, and wiſe order, the Church cannot be ſo well ſecured. Hear we Archbiſhop *Whitgift*: [b] *I am fully perſwaded, That he cometh nearer the mind of the Apoſtle, who orderly preacheth once a Month, than ſome who are back-biters at other Mens Tables, and run up and down, ſeldom or never ſtudying, though they preach twice a day.*

[b] Anſwer to the Admon. 1572.

For though no Church doth more promote and encourage the proficiency of her Sons in all uſeful literature, yet the Church thinks it not reaſon to reject the Miniſtry of a not-preaching Miniſter, otherwiſe reaſonably qualified (*Can.* 34.) where it is neceſſary; eſpecially, when as the Church declares, the Sacraments are effectually adminiſtred by them that have not the gift of Preaching (*Artic.* 26.) The care of the Church is alſo to be taken notice of; in requiring thoſe who are beneficed to procure at leaſt a Sermon to the people once a Month [c]: And eſpecially, there

[c] *Can.* 46, 47.

there being wholſome Homilies for the other Days; the Church hath done her part in providing for the ſpiritual ſuſtenance of her Children, both for their neceſſity and entertainment: and thoſe who can Preach, as (Bleſſed be God) there are many, think it their duty to do the ſame, frequently and conſtantly.

§. 9. The order of the Church is alſo, That none neglect their own *Pariſh Church:* and with great reaſon to avoid unſpeakable confuſion: Yet even in [d] Q. *Elizabeth*'s Injunctions, 1559. §. 33. the Precept is expreſt with this indulgence, *Except it be by the occaſion of ſome extraordinary Sermon in ſome Pariſh of the ſame Town:* and in the Articles for enquiry, in the firſt Year of her Reign; one was, *Whether you know any* that in contempt of their own Pariſh Church, *do reſort to any other Church:* So in the Homily [e], 'tis ſaid, *That to the ſaid Houſe or Temple of God, at all times, by common order appointed, are all people that be Godly indeed, bound with all diligence to reſort; unleſs by ſickneſs, or other moſt urgent cauſes, they be letted therefrom:* So willing was always our Church, and the Conſtitution of the Kingdom, to allow all reaſonable Liberty,

[d] Stat. 1. R. *Eliz.* c. 2. 32 *E.* *lix.* c. 1.

[e] The Homily of the right uſe of the Church.

provided it might not be abuſed: *No Man* (ſaith the Biſhop of *London-Derry*, in his Vindication) *was ever puniſht for inſtructing his own Family, but it may be for holding unlawful Conventicles; or for inſtructing them in Seditious, Schiſmatical, or Heretical Principles: Nor for going to the next Pariſh to hear a Sermon: thouſands did it daily, and never ſuffered for it: But it may be for neglecting, or deſerting his Pariſh Church* [f], *and gadding up and down after Non-Conformiſts, and ſtrange unknown Forms of ſerving God.*

[f] *Quiſq; in ſuâ Parochiâ ſacris cœtibus adſit & ubi Chriſti Ceremoniis vacet, Sacramentaq; omnia percipiat, ut qui hæc facere negligat, Excommunicetur.* Eucer. de Eccl. Angl. Cenſura, c. 3.

§. 10. Becauſe (as *Bucer* obſerved) too many did not in the reading or reciting the Divine Service, uſe that devout, reverent, and intelligible manner as was fit; The ſpecial care of the Church hath always been very great of this: as appears from the admonition to all Miniſters Eccleſiaſtical, in the beginning of the ſecond Part of the Homilies; and in Queen *Elizabeth*'s Injunctions, 1559. and in the ſeveral Articles for enquiry: by all which all care is taken, [g] *That all Miniſters, and Readers of publick Prayers, Chapters, and Homilies, ſhall be charged to read* leiſurely, plainly,

[g] *Vi. Librum quorundam Canonum, 1571.*

plainly, and distinctly [h]; and the Rubrick requires the Minister, *to read the Lessons standing, and turning himself so as he may best be heard of all such as are present.*

[h] 39 Article 35.

Which Precepts contain as much as the general Missal [i] Rubricks, which require the Priest to read neither too precipitantly fast, nor too morosely slow; with a voice mean and grave, fit to excite Devotion, and which is accommodate to the Hearers.

[i] *Liquet omnino requiri ut Ministri Ecclesiarum has preces, Psalmos & conciones recitent summâ gravitate, & religione, diserte quoq; & perspicuè.* Bucer. de Ordin. Eccl. Anglic. c. 1. *Canatur & legatur articulatim explanatè & reverendo gestu ad ædificationem orantis interea laici.* Wicelii Meth. concor. c. 17.

But whereas *in the Mass*, the Romanists are enjoin'd a secret and private whispering; In our Church it is otherwise Ordered for the common benefit: which Order our Homily *of the Common-Prayer and Sacraments* defends, from divers testimonies of Scriptures and Doctors, and the Constitution of *Justinian* [k], who lived 527 Years after Christ, which is this.

[k] Justin. *Novel. Constit.* 23.

We Command that all Bishops and Priests do celebrate the Holy Oblation, and the Prayers in Holy Baptism, not speaking low, but with a clear or loud voice, which may be heard of the people, that thereby the minds of the hearers may be stirred up with great Devotion, in uttering the Prayers of the

the Lord God, for ſo that Holy Apoſtle teacheth in his firſt Epiſtle to the Corinthians, c. 14. *Therefore for theſe cauſes it is convenient, that among other Prayers, thoſe things alſo which are ſpoken in the* holy Oblation, *be uttered and ſpoken (of the moſt religious Prieſts, unto our Lord Jeſus Chriſt our God, with the Holy Ghoſt) with a loud voice. Which is,* as our Homily takes notice, *a plain Decree of* Juſtinian, *for Praying and Adminiſtring of Sacraments in a known tongue, contrary to the opinion of them that would have ignorance make devotion.*

To this head of right reading the Divine Service, belongs the Order of our Church to uſe the Divine Service in publick, as Order hath preſcribed [l]: *not chopping and changing, adding and plucking away* [m], as the Homily ſpeaks of the Romaniſts intermingling their own Traditions.

[l] *Non tranſcurrendo ſed Syncopando* Syn. Ling. 1. 4. *Can.* 14.

[m] Second Part of the Homily for *Whit-ſunday.*

Yet though the Church doth not allow her Clergy to mangle her Offices; yet, where need is, remiſſions are allow'd; as in the Office of private Baptiſm, Communion of the ſick, and the like.

And if any Liberties left to the prudence and diſcretion of the Miniſters, be a proper inſtance of the Moderation of the

the Church, many might be given which are allowed (with which, ſuch may be contented:) as in ſome caſes where ſome preſent reſolution and practice is required; in other matters of leſs concern, where an indifferent variety is allowed: but more inſtances there are of what is left to the diſcretion of the Ordinary[n]. [n] See the Preface concerning the Service of the Church, *Canon* 53. Second Rubrick before the Preface of the Ceremonies. Admon. to Min. Eccleſ. before the ſecond Part of the Homilies. Sundry Rubricks.

§. 11. Having ſpoken of the Moderation and Wiſdom of the Church in what relates to Sermons: becauſe *Catechiſing* [o] is an uſeful ſort of Preaching, I cannot but note the Moderation of the Church, in framing ſuch a Form of Catechiſm, as the ancient Fathers[p] commended. So full and comprehenſive is the Expoſition of the foundations of our Religion, and yet without thoſe curious queſtions which are not needful to trouble the green heads of thoſe who are to be Catechiſed; however, which are not to be ſet forth as fundamental. This was the excellent judgment of King *James*[q], who approved of one *uniform Catechiſm, in the feweſt and plaineſt affirmative terms that may be, all curious and deep queſtions being avoided: not like the ignorant Catechiſms in* Scotland, [o] *Canon* 59. 1603. *Lib. quor. Canonum.* 1571. [p] S. Aug. *de Catechizandis rudibus.* S. Ambroſ. *de iis qui S. Myſteriis initiantur.* [q] Conference at *Hampton-Court.*

land, *ſet out by every one who was the Son of a good Man.* Thus the judicious [r] Biſhop *Sanderſon*, for the Peace of the Church, and to preſerve Unity and Charity; his third direction is, *That Catechiſms ſhould not be farced with School points and private tenets, but contain only clear and undoubted Truths.* Whereas the Church of *Rome*, and many other Sects, have ſtuft their Catechiſms with ſome of their private opinions; even ſo much, that ſometimes their Catechiſms are not only to contain the ſums of Chriſtianity, but they are the diſtinctive notes of their party, in maintaining which, ſome of them place ſo great a part of Religion; and therefore no wonder, if according to their great wiſdom in other things, they enamel their Catechiſms with what is to them ſo pretious.

[r] *Pax Eccleſiæ, p.* 54.

I ſhall only here add, what Dr *Hammond* ſaith, of this our Church Catechiſm [s]: *If we would all keep our ſelves within that* Moderation, *and propoſe no larger Catalogue of Articles to be believed by all than the Apoſtles Creed, as 'tis explain'd in our Catechiſm, and lay greater weight upon the Vow of Baptiſm, and all the Commands of God, as they are explain'd by Chriſt, and only add the Explication and uſe*

[s] Vindication of the ancient Liturgy of the Church of *England*, §. 40.

uſe of the Sacraments, in thoſe commodious and moſt intelligible expreſſions (and none other) which are there ſet down; I ſhould be confident there would be leſs hating and damning one another, more Piety and Charity, and ſo true Chriſtianity among Chriſtians and Proteſtants, than hitherto hath been met with.

§. 12. This Chapter ought not to be diſmiſſed before we take notice, how the intereſt both of the *inward and outward worſhip* of God, is according to a juſt Moderation ſecured in our Church.

For 1. In all the Inſtructions and Precepts of the Church, Her deſigns and intent appear very ſincere to promote the worſhip of God according to his Will: Wherefore our Church makes none elſe partakers of the Divine Worſhip; as neither Saints nor Angels, nor the Bleſſed Virgin.

The Ceremonies (as will be further ſhewed) are not held by our Church as any part of the Divine Worſhip: but only outward ſigns and helps of Devotion. Our Church lays alſo greateſt ſtreſs upon the inward affection and intention of the mind, as the moſt neceſſary and principal part of the Divine Worſhip;

as

as that which only can render all outward expreſſions of our Honour of God acceptable: Becauſe in the affection of the Heart is the conſummation of all moral goodneſs [t]; eſpecially in the worſhip of God; For the beſt Being is to be ſerved with the moſt excellent operations of our beſt Faculties; Therefore God, who is the moſt Excellent, moſt Infinite, and moſt pure Spirit, muſt be worſhipped *in Spirit and in Truth*; in due regard to which juſt conſideration, all the Offices of our Church are framed, ſo as to promote chiefly a due ſenſe of God, and of the Divine Attributes; a Heavenly and ſpiritual diſpoſition of Mind, a real and unaffected Piety, a ſincere and hearty Devotion: For (as the Homily ſaith [u]) *Without a ſingle eye, pure intent, and good mind; nothing is allowed for good before God.* But notwithſtanding, the inward worſhip of the Heart is held moſt neceſſary and principal; in our Church is inſtantly required the outward worſhip of God alſo: as in all acts of outward as well as inward obedience (in many of which, the affection cannot be ſincere, without the outward exerciſe of ſuch acts, when they can be performed) as in conſecrating alſo a juſt portion of our

[t] *Actus exterior nihil addit bonitatis aut malitiæ actui interiori niſi per accidens.* D. Tho. 1. 2æ. q. 20. Art. 4.

[u] Of Holy Scripture, firſt Part.

our time and Eſtates to the honour of God, the humble ſervice of our bodies, reverend geſtures and behaviour, which are but proper and fit to encreaſe in our ſelves and others the inward honour of God alſo: In reſpect to both theſe parts of worſhip, thoſe who duly honour God, may be fitly denominated *devout* perſons. But the probable reaſon why many who call themſelves Saints, do diſdain the name of *Devout*, is, becauſe the Attribute of Devotion ſeems to intimate alſo the *outward* reverent behaviour of body, as the neceſſary Companion of the *inward* integrity of the mind; which outward reverence ſuch judge too meanly of.

Laſtly, In our Church, the worſhip of God is ſuppoſed to proceed, not ſo much from a principle of fear and dread, as of love and thankfulneſs: Whereas ſome in a way to overthrow all Religion, have given out, That the fear of God is only the dread men have of ſome unknown, arbitrary, and uncontroulable power: Such a fear, they ſuppoſe the only motive to the worſhip of God; the only foundation and bond of Juſtice: An Experiment taken up to keep men obedient to Laws. The Moderation of our Church governs it ſelf very juſtly in this matter,

matter, accounting the due fear of the Soveraignty and power of God, very uſeful to the good as well as the bad, to make all heedful and careful in their duty: Therefore in the Office of *Commination*, as in many other places alſo, the threats of God againſt impenitent Sinners, are by our Church denounced: Yet the firſt and the chief reaſon of our worſhip of God, is frequently owned (in the Offices of our Church) and ſuppoſed to be a ſenſe of the Infinite Divine Excellencies, and his conſtant bounty and benefits, and gracious goodneſs to mankind, eſpecially in our Lord Jeſus Chriſt: which of themſelves are ſufficient mōtives to Religion: and make the ſame proceed from the moſt free, and moſt ſuitable, and noble principle that can be of affection and thankfulneſs to God.

§. 13. Becauſe an *Oath* is an act of Divine Worſhip, in which we ſolemnly invoke God as a witneſs to what we ſwear: It is but proper here to take notice of the Moderation of our Church in what relates to Oaths.

1. Our Church doth (in the 39. Article of Religion) excellently declare, and (in the Homily againſt perjury) at large prove,

prove, The lawfulneſs and benefits of ſwearing for cauſes *neceſſary and honeſt, and for the ending of controverſy*, and ſets forth alſo the ſore danger of *perjury*.

2. Our Church doth at large teſtify againſt cuſtomary and unneceſſary Swearing, and the mentioned Homily declares the danger and vanity thereof: Both theſe purpoſes of the Homily are briefly contained in the 39th Article: Thus: *As we confeſs vain and raſh Swearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and* James *his Apoſtle: So we judge, That Chriſtian Religion doth not prohibite, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of Faith and Charity; ſo it be done according to the Prophets teaching, in* Juſtice, Judgment, and Truth.

In a few lines alſo of the Homily, our Church ſeems fully to determine the whole Controverſy, which our Sectaries have rais'd concerning Swearing: *When Chriſt ſo earneſtly forbad Swearing, it may not be underſtood as though he did forbid all manner of Oaths; but he forbiddeth all vain Swearing and forſwearing, both by God and by his Creatures; as the common uſe of Swearing in buying and ſelling, and in daily Communication, to the intent every Chriſtian mans word, ſhould be as well re-*

garded in ſuch matters, as if he confirm'd his Communication with an Oath: for the truth is (as *Theophylact* writeth) *no man is leſs truſted than he that uſeth much to ſwear.*

Beſide the practice of the Gentiles, to ſwear by Creatures, the Jews had fallen into that Cuſtom, which gave our Saviour and St *James* occaſion to forbid ſuch kind of Swearing, which alſo was in uſe among the *Manichees*, as St *Auguſtine* notes [x].

S. Mat. 5. 34. S. James 5. 12.

[x] *Jurabant ſæpiſſimè nulloq; mentis ſcrupulo per Creaturas.* c. Fauſt. 22.

Seeing then all Swearing by the Creatures is counted by the Homily Vain-Swearing; It can be deemed no other, to ſwear by the [y] Bleſſed Virgin, or by Saints (or their reliques:) ſince they have no delegated power to know our hearts, or to puniſh Perjury. At the ſolemn Inauguration of the Emperour, he ſaith, *I ſwear unto God, and S.* Peter, *&c.* When any enter into a Monaſtery, they ſay: *I vow unto God, and to the Bleſſed Virgin,* (and to S. *Dominic:* or ſome other their particular *Saint.*)

[y] V. Catechiſm. Trident.

3. Concerning the matter and obligation of lawful and unlawful Oaths; we may hear our Church excellently adviſing and declaring: *Therefore, whoſoever maketh*

maketh any promiſe, binding himſelf thereunto by an Oath. Let him foreſee, that the thing he promiſeth be good and honeſt, and not againſt the Commandment of God, and that it be in his own power to perform it juſtly; and ſuch promiſes muſt men keep evermore aſſuredly: But if a man at any time, ſhall either of ignorance, or of malice, promiſe and ſwear to do any thing, which is either againſt the Law of Almighty God, or not in his power to perform, let him take it for an unlawful Oath. Of an unlawful Oath, the ſame Homily determines in the Caſe of *Herod*, *That as he took a wicked Oath, ſo he more wickedly performed the ſame.* Theſe full and juſt determinations of the Church, might be fitly commented on, by what Biſhop *Sanderſon* hath writ of the obligation of Oaths; eſpecially in his third Prelection: and may very juſtly alſo be applyed to the Caſe of the ſolemn League and Covenant: which ſufficiently juſtifies the *abjuration of the Covenant*, as it is required in the Act of Uniformity.

4. Our Church lays a great charge and weight on the words of the Prophet *Jeremiah*: (Ch. 4. V. 2.) *Thou ſhalt ſwear in Judgment, Truth, and Righteouſneſs: Whoſoever ſweareth, let him be ſure in his Con-*

ſcience, That his Oath have theſe three conditions; [z] which alſo are mentioned in the 39th Article; and largely inſiſted on in the Homily. All which do ſufficiently teſtify againſt the *Equivocations, and mental reſervations*, which the Jeſuits allow and defend: which is a moſt notorious artifice of deceit: a great profanation of the divine name, and contrary to the nature and end of Oaths.

[z] Homily againſt Perjury.

And that we may obſerve how rightly our Church judgeth of the Power of the Pope, or of any other in reſcinding and diſpenſing with lawful Oaths [a] (yea, diſpenſing with men aforehand, to make unlawful Oaths and Vows; as in Marriages, within the degrees Levitical) [b] The ſixth part of the Homily againſt wilful Rebellion, ſpeaking of the Biſhops of *Rome*, diſcharging the Subjects of the Kings of *England*, of their Oath of Fidelity to their Soveraign Lord (as particularly, *Innocent* III. to King *John*) calls it fitly, A *feigned diſcharging* of their Oath and fealty: and a *vain* curſing of the King. Which practices of the Popes, rely upon two Principles of the Church of *Rome*.

[a] Vi. *Duo brevia Pontificis Ro.* 1. *dat.* 1606. 2. *dat.* 1607. *contra jaram. Fidel. in R. Jac. Apologiâ.*

[b] Apol. of certain Proceedings in Courts Eccleſ. p. 2. c. 2. p. 18.

1. That the Pope hath an abſolute and Oecumenical Authority over the whole World, and that all Oaths are to be taken with

with a reſerve of his pleaſure: and that he hath the ſole power to declare and diſpenſe in what relates unto them.

2. That Faith is not to be kept with Hereticks: which Doctrines are publiſhed in the Books of the Famous Romaniſts; neither prohibited nor animadverted on [c].

[c] *Nullo modo Fides ſervanda Hæreticis etiam Juramento firmata.* Simanca.

In interpreting Oaths, as our Church doth not encourage any *looſe ſenſe*, that the taker by any evaſion may collude the deſign of the Law: ſo alſo our Church rejects ſuch *rigid interpretations*, which force the words to a ſevere ſenſe: but where a fair and eaſy conſtruction may be made by the natural interpretation of the words, which is agreeable to truth and juſtice, and may ſecure the intention of Superiours, ſuch a conſtruction our Church is ready to allow of and encourage [d].

[d] *Vi. Q. Eliz. Admon. V. Article* 37.

5. The general Oaths enjoined or defended in our Church, are but few, and thoſe for great cauſes appointed, and with great Moderation framed. As 1. The Oaths of *Allegiance and Supremacy*; The neceſſity and Moderation of which, hath been largely expounded in the Apology of King *James*

and others [d]: ſince which, the Artifice of the Romaniſts hath had great effect on our Sectaries, in their obſtinate refuſing the ſaid Oath of Supremacy, whereby they are become the more prepared for the Papacy. And that we may ſee how the Romaniſts and the Sectaries are united in their firſt Principles, and how both become more obſtinate even the more Moderation is uſed to either; Their refuſing together the Oath of Allegiance is too undoubted a teſtimony.

[d] See the Admonition of Q. *Eliz.* 1559. of the Oath of Supremacy.

Nunc mitius ac moderatius ſubſtitutum eſt. Sander. de Schiſm. Angl. p. 149.

Yea, Of the Moderation of his Majeſties Government, and the immoderate obſtinacy of the governing part of the Romiſh Clergy, The Hiſtory of Father *Walſh* concerning the *Loyal Formulary* in *Ireland*, 1666. will be an eternal Monument; which ſheweth at large with what art and induſtry the deſire of the more peaceable Romaniſts was oppoſed (even from the Roman Cardinals and other their Superiours) to give his Majeſty but the ſecurity of their Allegiance, in a brief and very moderate Form.

2. The Oath againſt *Simony* [e] doth juſtify the integrity of our Church, and the Laws in that behalf, and that all the endeavour

[e] Injunct. Q. *Eliz.* §. 26. *Canon.* 40. 1603.

Nemo gradum ſacerdotii venalitate pretii meretur, quantum quiſq; meretur, non quantum dare ſufficit æſtimetur. Cod. Tit. de Epiſco. & Cleric.

deavour poſſible is uſed to prevent all guilt of Simony in the Clergy.

3. The Oath of *Canonical obedience* is offered unto all with that moſt moderate and juſt clauſe, [*In all things lawful and honeſt:*] which Canonical obedience is no other than is ſworn in other Reformed Churches, as appears by the Form ſet down by D. D. *Durell*[f]. [f] Of Reformed Churches, p. 10.

4. In the Oath of *continual reſidence* in a Vicaridge, half the clauſe is for the Moderating the Oath: *unleſs* it ſhall be otherwiſe diſpenſed by the Dioceſan.

Many object earneſtly againſt the Oath which the *Church-Wardens* are oblig'd to take: Whereas ſuch are to conſider, the nature and end of their Office cannot well be procured but by obliging them in that matter. 2. Such may conſider, their Preſentments are of matters governed by their Superiours: in which they are but to make Preſentment according to enquiries before them; in making of which, they may be directed by the Miniſter.

Of other Oaths, thus *the Homily againſt Perjury: When Judges require Oaths of the people, for declaration or opening of the truth, or for execution of Juſtice: Alſo when men make faithful promiſes, with calling to witneſs of the name of God; to keep*

Covenants, honest Promises, Statutes, Laws, and good Customs; as Christian Princes do in their Conclusions of Peace, and private persons promise their fidelity in Matrimony, &c. *And all men when they do swear to keep common Laws, and local Statutes, and good Customs, for due order. When Subjects do swear to be true and faithful to their King; and when Judges, Magistrates, and Officers, swear truly to execute their Offices,* &c. *All these manner of swearing, for causes necessary and honest, be lawful. By lawful Oaths common Laws are kept inviolate, Justice indifferently ministred, harmless persons are defended, mutual Society, amity, good order, is kept continually in all Communalties,* &c.

Lastly, Of the Ceremony in taking Oaths, with laying hands on the Bible, or Testament, and Swearing by the Contents of it, and kissing the Book: we may hear what *Tindal* [g] well saith, *When thou swearest by the Holy Gospel or Bible, the meaning is, that God if thou ly, shall not fulfil unto thee the promise of mercy therein written; but contrariwise, to bring upon thee all the Curses, Plagues, and Threatnings, therein threatned to the disobedient and evil-doers. And by these Ceremonies the Civil Law tells us, an Oath is held more inviolable* [h].

[g] On 5. S. Matth. p. 208.

[h] *Tactis sacrosanctis Evangeliis. L. Rem non novam. §. Patron. c. de judiciis.* See our Ancient Statute, 51 H. nr. 3.

CHAP.

Chap. VIII.

Of the Moderation of the Church in relation to Ceremonies.

§. 1. *In the Ceremonies of our Church which are very few, and those of great antiquity, ſimplicity, clear ſignification and uſe; our Church avoids either ſort of ſuperſtition.* §. 2. *They have conſtantly been declared to be in themſelves indifferent and alterable: but in that our Church avoids variableneſs, is a further proof of its Moderation.* §. 3. *They are profeſſed by the Church to be no part of Religion, much leſs the chief; nor to have any ſupernatural effect belonging to them.* §. 4. *Abundant care is taken to give plain and frequent reaſons and interpretations of what in this nature is enjoined to prevent miſtakes.* §. 5. *The Moderation of our Church even in point of Ceremonies compar'd with thoſe who have raiſed ſo great a duſt in this Controverſy.* §. 6. *Many innocent Rites and uſages our Church never went about to introduce, and why.* §. 7. *The Obligation of our Church in this matter is very mild.* §. 8. *The Moderation of*

our

our Church in her appointment of Veſtments. §. 9. *The Benedictions of our Church are according to great Piety and Wiſdom ordered.* §. 10. *The Moderation of our Church in her appointments of Geſtures.* §. 11. *Of the reſpect which is held due to places and things diſtinguiſhed to Gods Service; our Church judgeth and practiſeth according to an excellent Moderation.*

§. 1. AS in the foregoing Chapter I have not thought it neceſſary to ſtay the Reader by preſenting to his conſideration, the many proofs of the lawfulneſs, antiquity, and advantages of Liturgy in general; or by arguing the excellence and uſefulneſs of our publick Forms of Prayer in particular; becauſe any ſuch labour hath been ſufficiently ſaved, from the copious and unanſwerable performances of ſo many learned and judicious men of our Communion, who have largely *vindicated*, and alſo have given the particular *reaſons* of our Inſtitutions:

So in this Chapter of the Ceremonies of our Church, which are only the Eccleſiaſtical Inſtitutions for order and decency, I hold it (for the ſame reaſons mentioned)

mentioned) unneceſſary, by many Arguments to defend the lawful uſe or eſtabliſhment of Eccleſiaſtical Rites, ſince the ſame have been abundantly proved: both from the liberty allowed to the *Jewiſh Church*; and alſo from what is warranted by the *Apoſtolical Doctrine and practice*; and is defended from the practice and judgment of the *Primitive Church*, and other *Proteſtant* Churches: and cannot (without very evil Conſequences, as are deſtructive to the intereſt of Religion) be denied any Chriſtian Church.

All which, and much more, for the Vindication of our Church, hath been fully and judiciouſly evinced, particularly by my Excellent Friend Mr *Falkner* (in his *Libertas Eccleſiaſtica.*) To whoſe ſolid defence alſo of our other Eccleſiaſtical appointments, and becoming geſtures in the Service of God; and alſo the Holy-Dayes and Feſtivals of our Church, as agreeable to Holy Scripture and reaſon, I take leave to refer the Reader; and I preſume it may ſatisfy my deſign, and ſufficiently juſtify our Church, if unto what hath been ſo amply and irreproveably performed, I add the juſt *inſtances* and *proof* of our Churches *Moderation.*

The

The Ceremonies of our Church are but very few, and thoſe of great antiquity, ſimplicity, decency and clear ſignification, hardly to be wreſted to the prejudice of inward piety: wherefore they are neither unprofitable, nor burdenſome (of which they are charged in the Preface to the Directory.) Our Church avoiding extreams on one hand of the Church of *Rome* [a], whoſe Ceremonies are ſo cumberſome for their number [b], that they make no end of commanding and forbidding, till they come to the other extremity of moroſeneſs: of which humour, S^t *Auſtin* [c] in expreſs words complains: *Religion which God in his mercy hath made free with few and clear Sacraments, is made more burdenſome than ever was the Jewiſh.* Wherefore our Church is moſt careful, leſt by any exceſs of Ceremonies, Religion ſhould be any wiſe obſcured, and by outward and ſenſible things, the minds of people ſhould be diverted to the neglect of what is inward and ſpiritual. Therefore our Church in its *Preface of Ceremonies, why ſome be aboliſhed*, complains, *That the exceſſive number of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, than declare and ſet*

[a] *Concil. Trid. Seſſ. 7. Can. 13.*

[b] *Quia ad aures ipſorum totius fermè orbis juſtiſſimæ querelæ pervenerint de moderandâ & corrigendâ oneroſâ multitudine quorundam rituum.* Chemnit. Examen. ib. p. 34.

[c] S. Aug. Ep. 118.

ſet forth Chriſts benefits unto us. On the other hand, our Church avoids that other kind of *ſuperſtition*, of thoſe that conſider not the frame of men, nor the uſe and experience of having ſome Rites, for comelineſs and edification [d]; *and for exciting Piety and Devotion, in the publick worſhip of God.* Let me for the ſake of thoſe who rather will accept ſuch a truth from Mr *Perkins* [e], repeat his words. *We hold, that the Church of God hath power to preſcribe Ordinances, Rules, or Traditions, touching time and place of Gods worſhip, and touching order and comlineſs to be uſed in the ſame; and in this regard,* Paul, 1 Cor. 11. 2. *commendeth the Church of* Corinth *for keeping his Traditions; and* Acts 15. 29. *the Council at* Jeruſalem *decreed, that the Churches of the Gentiles ſhould abſtain from blood and from things ſtrangled: this Decree is termed a Tradition: and this kind of Traditions, whether made by general or particular Synods, we have a care to maintain and obſerve; theſe Caveats being remembred* [f]*: 1. That they preſcribe nothing childiſh or abſurd to be done. 2. That they be not impoſed as any part of Gods worſhip. 3. That they be ſevered from ſuperſtition or opinion of merit: Laſtly, That the Church of God be not burdened with the multitude*

[d] *V.* Pref. to the Liturgy.

[e] Reformed Catholick 7. §. of Traditions.

[f] *Ritus pauci numero, ſine ſumptu, minimè graves.* Grot. in Caſſand. Artic. 15.

of

of them. And indeed a worthy inſtance of the prudent Moderation of the Church of *England* is, that in her reformation from *Rome*, ſhe hath delivered her ſelf from ſuch an *Endleſs* [b] *multitude of Superſtitions and Ceremonies, enough to take up a great part of a mans life to gaze on and peruſe; a huge ſort of which are ſo childiſh and unſavoury, that as they argue great ſillineſs and rawneſs in their inventors, ſo can they naturally bring no other than diſgrace and contempt to thoſe exerciſes of Religion wherein they are ſtirring.* Yet after the faſhion of a modeſt and prudent Matron, though our Church doth not appear tawdry dreſt, with too great a variety of ill placed coſt, yet doth ſhe endeavour always to appear diſcreet and comely in her attire: On purpoſe retaining ſome Rites, in reſpect to the practice of the antient Church: and to vindicate her ſelf from the imputation of moroſeneſs; and not to ſide with the other extreme of thoſe who in the exerciſe of their Religion, affect careleſsneſs and neglect of any good Form. The Church of *England* doth retain ſome Ceremonies in her Offices, thereby alſo to vindicate real Chriſtian Liberty: namely, the publick liberty of Gods Church; one part of which (as *Bucer* in the

[b] *Europæ Speculum. p.* 3.

the beginning of the Reformation well noted) is for the Church to chuſe its own Rites, and alſo to vindicate the Liberty of private Chriſtians, who by the Orders of the Church have their choice directed for their own edification, and the better order of Divine things. For *Diverſity of Ceremonies in divers Churches do ſerve to teſtify the Chriſtian Liberty, and doth greatly conduce to teach the true judgment of Ceremonies, namely, that all men by this diverſity may underſtand, That thoſe things which are not delivered in Holy Scripture, are not neceſſary to Salvation, but may be altered as the time and circumſtance of edification doth require*[h]. Which reaſon of them though it hath been frequently repeated, yet hath not ſufficiently been taken notice of by thoſe who pretend to be ſuch Aſſertors of Chriſtian Liberty, who fall foul into another ſervile and unquiet ſort of Superſtition.

[h] *Sprint's* Neceſſity of Conformity in caſe of Deprivation. p. 115. *Ita Forbeſius in Irenico. l. 1. c. 7. Harmon. Confeſſ. p* 194.

Yet when we conſider the horrid, ſtiff ſuperſtition of ſuch Preciſians whom the Moderation of the Church of *England* in point of Ceremonies doth affright, We cannot think them ſo moped, but others appear to have run into a greater exceſs of madneſs: when we behold the exceeding number of Ceremonies and obſervances,

ſervances, which the Roman Rubricks appoint in their Rituals, Miſſals, and Pontifical, *&c.* We may bleſs our ſelves, who within the Communion of our Church, are freed from ſuch a bondage, more grievous than the Jewiſh: eſpecially, ſince their Rites (many of which are ſo ridiculous and trifling [i]) [k] are not only approved, but required by the Council of *Trent*, under the pain of *Anathema* [l]: and that for ſurer notice repeated in the firſt page of their Ritual. Wherefore as *Plutarch* well ſaith of Religion, it hath its place between contempt of divine things on one hand, and ſuperſtition on the other: So the Moderation of our Church is excellently tempered to keep Chriſtians from Enthuſiaſm in one extreme, and from what ſome call *Rituality* on the other [m]: Of our Churches care in this laſt particular, Biſhop *Taylor* thus endeavours to ſatisfie ſome Conſciences, *There is reaſon*, ſaith he, *to celebrate and honour the wiſdom and prudence of the Church of* England, *which hath in all her Offices retained but one Ritual or Ceremony, that is not of Divine Ordinance, or Apoſtolical*

[i] Vi. *Pontificale Rom. de Eccleſiæ Dedicatione.* p. 237. Vi. *Rituale Rom. in abſolvendo excommunicatum jam mortuum*, &c.

[k] *Quando primò Clericis barbæ tondentur, dici debet Pontifice ſedente cum mitrâ, Antiphona, Sicut Ros Hermon*, &c. Pontificale, p. 550.

[l] *Conc. Trid. Seſſ.* 7. *Can.* 13.

[m] D. H. Mori *Ethic. c.* 5. *p.* 105.

lical practice, and that is the Croſs in Baptiſm, which though it be a ſignificant Ceremony, and of no other uſe, yet as it is a compliance with the practice of all ancient Churches, ſo it is very innocent in it ſelf, and being one and alone, is in no regard troubleſome. I ſaid, ſhe hath only one Ceremony of her own appointment; For the Ring in Marriage is the ſymbol of a civil and religious contract; It is a pledge and cuſtom of the Nation, not of the Religion: And other circumſtances of her worſhip, are but determinations of time and place, and manner of a duty. They ſerve for other purpoſes, beſide ſignification, for order and decency, for which there is an Apoſtolical Precept, and a natural reaſon, and an evident neceſſity, or a great convenience [n]. Neither is any Ceremony uſed in our Church by any beſide the Miniſter.

[n] *Ductor Dub. l. 3. c. 4. R. 20.*

§. 2. The conſtant Moderation of the Church from the beginning of the Reformation [o], hath always faithfully declared its Rites and particular Forms of Worſhip to be ſuch things as are in their own nature *indifferent and mutable*, that they might be limited or revoked: *Every particular national Church hath authority to ordain, change and aboliſh Ceremonies.* (Article

[o] *Inſtit. of a Chriſtian man, p. 46.*

ticle of Religion 34.) *It may be lawful for juſt cauſes, to alter, change, or mitigate, or recede from Eccleſiaſtical Decrees:* ſaith the Homily of Faſting: Much more to the ſame purpoſe. The Church declares, in the 20 *Article*, and in the Preface of the Ceremonies; and in the Homilies, eſpecially in the beginning of the laſt Preface added to the Common Prayer-Book, 1662. *It hath been the wiſdom of the Church of* England, *ever ſince her firſt compiling of her publick Liturgy, to keep the* mean between the two extremes, *of too much ſtiffneſs in refuſing, and too much eaſineſs in admitting variation from it.* In the ſame Preface it is added, *In which review we have endeavoured to obſerve the like Moderation as we find to have been uſed in like Caſes in former times.*

As this is an unqueſtionable proof of the Churches Moderation: So give me leave to make it a good inſtance alſo thereof, in that on the other hand, ſhe doth wiſely avoid the other extreme of *variableneſs*, being not given to change, but upon good reaſon thereunto moving: becauſe of the many inconveniencies that enſue upon frequent unadviſed mutations. So often as any private perſons willingly and purpoſely recede from the appointments

pointments of the Church; the 34th *Article* provides for their *open rebuke.*

Neither are we ignorant (ſaith King *James*, in his Proclamation for Uniformity) *of the inconveniencies that do ariſe in Government, by admitting innovation in things once ſetled by mature deliberation: and how neceſſary it is to uſe conſtancy in the upholding of the publick determinations of States; for that ſuch is the unquietneſs and unſtedfaſtneſs of ſome diſpoſitions, affecting every year new forms of things, as, if they ſhould be followed in their inconſtancy, would make all actions of States ridiculous and contemptible.* And if authority ſhould upon all wrong apprehenſions of parties make new uſages; nothing in the outward worſhip of God would continue, no not the very Sacraments P.

P *Illud autem penitus infixum eſſe oportet, nec tutum eſſe, nec ad ſovendam concordiam utile, temerè deſciſcere ab iis quæ Majorum autoritate tradita ſunt, quæq; longo ſæculorum uſu conſenſuq; confirmata: nec quicquam omnino novandum eſt, niſi huc aut cogat neceſſitas aut inſignis invitet utilitas.* Eraſmus de amabili Eccl. Concordiâ.

§. 3. The Moderation of the Church further appears, in that our Rites are no where made any part of Religion or Worſhip; but only uſed in ſubſerviency to Religion, and without them the Religion and worſhip of God is acknow-

ledged entire: This is manifeſt from what hath been declared before of their indifferent and mutable nature: And to prevent all juſt occaſion of exception, the Church of *England* doth publickly declare, that her Conſtitutions concerning indifferent things, are made without any opinion *of worſhip* by them, or abſolute *neceſſity* of them [q]: yea all are admoniſht to conſider, that God is not appeaſed by them, much leſs is *his grace* by them merited, or *ſatisfaction* made for ſins. In the 2d year of King *Edw.* 6. In the Articles of Archbiſhop *Cranmer*; it is enquired, whether the Miniſters have declared unto the people the true uſe of Ceremonies; That they be no workers of Salvation, but only outward ſigns and tokens (not myſtical, but of clear ſignification: not Sacramental, but naturally and properly fit) to put us in remembrance of things of higher perfection: Then it was alſo declared, *That the Ceremonies are not ſuperſtitiouſly to be abuſed, as thereby to drive away Devils*, &c. *or by putting truſt and confidence for health and ſalvation in the ſame* [r].

[q] *Theatricum Ceremoniarum apparatum nimis rigidè & magnificè exaggerant Ceremoniarum Magiſtri & exactores, quaſi ſine illis nec veritas nec dignitas nec efficacia Sacramentorum conſiſtat.* Chemnitii Examen. Can. 13. Seſſ. 7. Conc. Trid.

King *Edw.* 6. Injunctions 1547.

[r] See Biſhop *Gauden* before Biſhop *Brownrigs* Sermons, of the Cerem. in our Church.

Thus

Thus our Church is (God be thanked) far from any ſuch impious Tyranny and Uſurpation over mens Conſciences, which the Phariſees of old did, and the Church of Rome *at this day doth exerciſe, equalling, if not preferring her Conſtitutions to the Laws of God: having declared her ſelf by ſolemn proteſtation, enough to ſatisfie any ingenuous, impartial judgment, That by requiring obedience to theſe Ceremonial Conſtitutions, ſhe hath no other purpoſe than to reduce all her Children to an orderly Conformity in the outward worſhip of God: ſo far is the Church from ſeeking to draw any opinion, either of divine neceſſity upon the Conſtitution, or of effectual holineſs upon the Ceremony* [r]. [r] Biſhop *Sanderſons* judgment in one View, p. 99. *V.* Biſhop *Morton* Ep. to the Non-Conf.

§. 4. So great is the Moderation of our Church, that leſt any ſhould loſe the benefit of her Communion, or continue uneaſy in their own ſcruples, ſhe hath condeſcended to expound ſuch Injunctions as could be foreſeen to have any objection [s]. In the end of the Office for the Holy Communion, leſt *Kneeling* ſhould by any perſons, either through ignorance or malice, be miſconſtrued and depraved, It is declared, that thereby no Adoration is

[s] *Super his aliqua moderatio adhibenda eſt pro Conſcientiarum ſeditione, etiam multitudini tyrantium piè condeſcendendo aliqua declaratio faciunda.* Petr. de Aliaco, de reform. Eccl. Faſcic. R. Exper.

intended, or to be done, *&c.* (as there may be ſeen more at large.) To the ſame purpoſe is the 5. Rubrick after the Holy Communion, To take away all occaſion of diſſention or ſuperſtition.

In the 30th Canon, the lawful uſe of the Croſs in Baptiſm is copiouſly and excellently explained [u]: *For removing all ſcruple, and for ſufficient caution againſt all* Popiſh Superſtition.

[u] See ſecond Rubrick after publick Baptiſm.

Firſt, The Church of England, *ſince the aboliſhing of Popery hath ever held and taught, and ſo doth hold and teach, that the* ſign of the Croſs [x] *uſed in Baptiſm, is no part* of the ſubſtance of the Sacrament, *neither doth add to the vertue or perfection of Baptiſm.*

[x] *Nec nos pudet Crucifixi, ſed in parte ubi pudoris ſignum eſt, ſignum Crucis habemus.* S. Aug. in Pſal. 30. S. Cypr. Ep. 56.

2. *That the Infant baptized is by vertue of Baptiſm* [y] *(before it be ſigned with the ſign of the Croſs) received into the Congregation of Chriſts Flock, as a perfect member thereof*, and not by any power aſcribed to the ſign of the Croſs: *And that* no inviſible grace or vertue *is annexed to the ſign: All Popiſh error and ſuperſtition being purged from the uſe of it, and reduced in the Church of*

[y] *Crucis Ceremonia in baptiſmate retinetur, & explicatur (in Conſtitutionibus* Londini, 1604.) *tot adhibitis cautionibus ut S. Sancti ſigni reverentia omnino aboleri potius quam confirmari videatur.* Thuanus (Pontificius) ad an. 1604.

of England *to the primary inſtitution of it.* For which reaſon alſo, leſt any myſterious operation ſhould be thought imputed to the ſign of the Croſs, King *James* and King *Charles* I. and now King *Charles* II. have forborn the uſe of that ſign *at the Healing* [z] (though therewith it was uſed in the Reigns of King *Edw.* 6. and Queen *Elizabeth*) So great a Moderation and condeſcenſion have the Kings of *England* uſed (as well as the Church) for the healing of the minds as well as the bodies of their People.

[z] Alliance of Divine Offices, *ch.* 8.

In the 18th Canon, with great wiſdom and Moderation, is procured all decent, orderly, reverent, and attentive behaviour in time of Divine Service [a]; where for kneeling at Confeſſion, Supplication, and Prayers, ſtanding up at the Belief, paying a due, lowly Reverence, when in time of Divine Service, the Lord *Jeſus* ſhall be mentioned [b], are added the Reaſons of the Canon, *viz.*

[a] *Erunt itaq; recti moderatiq; geſtus qui poſſunt ſervire puræ Religioni Chriſti.* Buceri Cenſ. c. 5.

Canon 111. [b] Injunction Queen *Elizabeth* §. 52.

Teſtifying by theſe outward Ceremonies and Geſtures, their inward humility, Chriſtian reſolution, and due acknowledgment that the Lord Jeſus [c] *Chriſt, the true and eternal Son of God, is the only Saviour of*

[c] *Quæ ſanè Devotio plus afficitur ergà nomen Jeſu, quia nomen ipſum ſignificat nobis noſtram ſalutem.* Arch. Spalat. l. 7. c. 12. §. 49. de Repub. Eccl.

the World, in whom alone, all the mercies and promiſes of God to mankind, for this Life, and the Life to come, are fully and wholly compriſed, &c.

[d] Hooker's Eccleſ. Pol. l. 5. §. 30.

[d] *Which harmleſs Ceremonies, as no man is conſtrained to uſe, ſo we know no reaſon any of them ſhould withſtand.*

Againſt Infidels, Jews, and Arrians, who derogate from the honour of Jeſus Chriſt, ſuch Ceremonies are moſt profitable.

In the Canons, 1640. with all Moderation poſſible, the Church did declare it ſelf concerning the *ſcituation of the Holy Communion Table*, leſt any ſhould eſteem it otherwiſe than a figurative Altar [e], as thereon was had a *Commemoration* of that full, perfect, and ſufficient Sacrifice, for the ſins of the whole World: Wherefore in the Reign of Queen *Elizabeth*, according to the advice of *Bucer*, it was to be ſo placed, *that the Miniſter might more conveniently be heard* [f]: And becauſe of Gods Majeſty, the *obeyſance* which was only *recommended*, had ſo great an allay of Moderation, that the Concluſion of the Canon is very memorable to our purpoſe. *In the practice or omiſſion of this Rite, we deſire that the rule of Charity preſcribed by the Apoſtle, may be obſerved, which is, That they which uſe this Rite, deſpiſe not them*

[e] See Dr. Cudworth of the true Notion of the Lords Supper.

[f] Q. Eliz. Injunction for Tables in the Church. *Buceri cenſura. Inter opera Angl.* p. 457.

them who uſe it not; and that they who uſe it not, condemn not thoſe that uſe it [g]. The ſame words his Majeſty King *Charles* II. inſerted in one of his Royal Proclamations. (So far was this from being to be counted one of the Ceremonies of the Church, as the *Naked Truth* calls it:) *Of this bodily Reverence of God in his Church, the Government is ſo moderate, (God grant it be not looſe there-while,) That no man is conſtrained, no man queſtion'd, only religiouſly call'd upon, O come, let us worſhip, kneel, and fall down, before God our Maker* [h].

[g] *Hîc igitur nullus alium dijudicet: Veſcens non inſultet abſtinentibus, abſtinentes non condemnent veſcentes.* Eraſm. de amabili Eccl. Concordiâ, p. 18.

[h] Archbiſhop *Lauds* Speech in the Star-Chamber.

§. 5. So that in our Church, as our worſhip of God is ſuitable to ſolid and rational Devotion, ſo in the appointments of our Church (which refer to the Adminiſtration of the ſame) our Church appears neither to affect vain gaieties, nor outward ſplendor, nor ſuch luxuriant expreſſions, as are ſuited to feed the humours and boundleſs fancies of men: Retaining what is reverent and becoming, yet rejecting what is ſuperſtitious in ſundry Conſecrations, Benedictions, and Exorciſms, which are in uſe in the Roman Church: which mild and wiſe Moderation of our Church, renders their humours

mours more unaccountably fooliſh and obſtinate, who are ſo peremptory in their Non-Conformity to the Orders of our Church: *Since there is no Church in the World, which hath all its Offices and Sacraments ſo adminiſtred, conformably to the beſt Precedents, in words underſtood, without any mixture of dangerous or ſuperſtitious encroachments; and with that gravity, decency, and ſolemnity, which befits the ſervice of God:* as Dean *Lingard* (whom for love and honour to his memory, I name) in a Sermon of his before the King [i].

[i] *July* 26. 1668.

Yet of theſe men who are ſo impatient of Ceremonies upon publick Order, I cannot but note what hath been often obſerved [k], That many of them uſe two Ceremonies for one, after their own fancies; as not only their emphatick looks, antick actions, odd poſtures; but further they require of their Diſciples ſome things of a Ceremonial nature, as ſpecial marks of admiſſion into their parties: It is Religion with many of them not to give the Title of Saint but to their own people: And many think no Prayer acceptable unleſs it be very long: eſpecially before Sermon: and that no Sermon neither, except it be in the Pulpit. As *Ariſtotle* obſerved of the neceſſity of Laws

[k] See *Friendly Debate, p.* 221. Of the many Ceremonies ordained in the taking of the Covenant, 1646.

in

in every Society; ſo the uſe of Ceremonies and Order, may be further proved at large; for that all Factions, how different ſoever, do frame to themſelves ſome peculiar modes and figures of practice, in which they are ſo ſtrict (although in matter of their acknowledged liberty) that 'tis pity their obſervance is not better placed: Even the Quakers themſelves, in what they (in abuſe of the Laws) call Marriages, uſe Ceremonies of joining hands, and ſtanding, while they alſo declare their conſent mutually in a Form: and in many other practiſes of oppoſition; as meeting for what they call Marriage in the Afternoon: burying their people in a croſs manner; they are conſtant, and as formal (where they are Antipodes to Authority) as any Romaniſts can be in his Croſſes and Incenſings. So that if ſuperſtition [1] be going *beyond meaſures*, we may conclude, that none are ſo ſuperſtitious as thoſe on either hand who oppoſe the Moderation of our Church. And really it is a very great juſtification of the Moderation of our Church, That our preſent Anti-Ceremonial Diſſenters (though they have wanted no endeavours to the utmoſt of their wits and powers) hitherto have been able to

[1] *Senſi enim dolens & gemens multas infirmorum perturbationes fieri per quorundam fratrum contentioſam obſtinationem & ſuperſtitioſam timiditatem.* S. Aug. Ep. 118.

to make no other exceptions againſt our Church, and what is therein conſtituted; than what have been anſwered already, very often, and very fully; to the conviction of the moſt learned, and the more ingenuous amongſt themſelves.

§. 6. But ſo far is the Church of *England* from multiplying Ceremonies, that we know there are many innocent uſages [m] which have been in the Primitive Church, in ſundry places, and at divers times, which our Church of *England* never went about to introduce, either by practice or command: as the holy Kiſs, the uſe of the Veil; the threefold immerſion, or uſe of the white garment in Baptiſm, and many others, which ſince our Church paſſeth by their uſe, we do not mention: which ſheweth, that Order and Edification, gives bounds (as is meet) to the number and uſe of Ceremonies in our Church; which ſtops that objection in its career: *Who ſhall determine their convenient number* [n]? The Church hath received juſt rules, and our Church hath obſerved the ſame with juſt Moderation. And hereunto may be added, that as our Church hath not rejected all Rites and uſages, meerly becauſe they were in uſe in

[m] See *Sprint's* Neceſſ. of Conform. p. 85. to 101.

[n] Intereſt of *England*, p. 89.

in the Roman Church (no more than the Reformation of *Hezekiah*, or *Josiah*, rejected all things received or imitated in the corrupt worship of the Ten Tribes:) So, many practices, which had pious and useful beginnings in the Church of *Rome*, and afterward were grievously corrupted, have not been admitted in our Church: partly, because she hath not been forward to multiply ritual observances; partly, that such occasions of corruption may not be invited, when by experience it hath been seen, how easily there hath come excess: Among what had useful beginnings cannot be number'd the old wayes of superstitious purgations, by Fire and Water Ordeals, and Combates, *&c.* which are all abolisht among us[o].

[o] V. *Ridley's View, &c. l. 1. c. 5. §. 5. Reform. leg. Eccl. de purg. c. 21.*

§. 7. Concerning the Ceremonies appointed in our Church, it must further be taken notice, That the *obligation* to them is very *mild:* for though the intent of the Church is doubtless to bind all to the preservation of regular order, yet (as the Institution of a Christian Man hath it [p]) *Forasmuch as such things be of themselves mean and indifferent, men may upon causes reasonable well omit the same, so that it be not in case of contempt or scandal*[p].

[p] P. 47.

p V. *Whitgift* Anſw. to Admon. *p.* 29.

dal p. And of the Church we have no reaſon to complain, for ſecuring its own Orders againſt *contempt*, and for providing againſt *ſcandal* to thoſe of her Communion: eſpecially, ſince her Rites themſelves are ſuch as might deſerve every where to be obſerved: But how far particular perſons have to do to moderate yet further the great Moderation of the Church, we leave it to all ſober Conſciences, and to our Superiours to judge; who alſo muſt judge of the true intereſt of the Church, how far popular exception ought to influence any change: Uniformity certainly is ſo excellent, that the certain purchaſe of it would be worth ſomewhat; but the truth is, our Governours have to do with thoſe, that are ſo unreſolved of what they would have, that this makes their moſt cautious deliberation neceſſary: q For as a learned Prelate obſerves, *It is a rule in prudence*, not to remove an ill cuſtom, when it is well ſetled, *unleſs it bring great prejudices, and then it is better to give one account why we have taken it away, than to be always making excuſes why we do it not. Needleſs alteration doth diminiſh the venerable eſteem of Religion, and leſſen the credit of antient truths. Break Ice in one place, and it will crack in more.*

V. Biſhop *Sanderſon's* judgment, *&c. p.* 19.

q Biſhop *Bramhal* to M. *Militet.*

§. 8. It

§. 8. It may be as proper in this place as any where, to annex the notice of our Churches Moderation in its appointments of *Veſtments* [r] for Holy Miniſtrations; as being herein neither undecently deficient, nor immoderately extravagant. The Veſtments in uſe, by order among us, being very few, and thoſe very modeſt and uſeful, for Ornament, diſtinction, and commonefaction; free from all ſuperſtition and ſhew of luxury: of the ſame kind of thoſe in uſe in the Reformed Churches[s]. Neither are they in the Church of *England* Conſecrated by any ſolemn Benediction, nor to any ſupernatural effects; [t] *As we think not our ſelves the holier becauſe we uſe them, ſo neither ſhould others think us therefore unholy.* In the Injunctions of Queen *Elizabeth*, 1559. §. 30. [u] *Her Majeſty being deſirous to have the Prelacy and Clergy of this Realm, to be had as well in outward reverence, as otherwiſe regarded for the worthineſs of their Miniſtry, that they may receive the honour and eſtimation due to the ſpecial Meſſengers of God, willeth and commandeth them to wear ſuch habits,* &c. *Not thereby meaning (as 'tis added) to attribute any ſpecial holineſs or worthineſs to the ſaid Garments,* but

[r] *Canon* 24. 25. 58. 74.

[s] D.D. *Durel* of Reform. Ch. *Sect.* 2. §. 21, 22.

[t] Hooker *Eccl. Pol. l.* 5. §. 29.

[u] *Canon.* 74. (1603.) *Etiam Epiſcoporum famuli in omni veſtis genere ſe modeſtè & compoſitè ornabunt.* V. Libr. quorundam Canonum, 1571.

but as St *Paul* ſaith, *Let all things be done decently:* Wherefore in the third Part of the Homily of Idolatry, *Our Church excepts againſt that coſtly and manifold furniture of Veſtments in the Church of* Rome, *as fetcht from the Jewiſh uſage.* (*Hoopers* ingenuous acknowledgment of his error about Veſtments, ſee in Dr *Durel* [x], a MS. Letter.)

[x] *Vindiciæ S. Eccl. Angl. l. 16. p. 140.*

§. 9. The *Benedictions* of our Church are performed with great piety and wiſdom: *Notwithſtanding* the contempt which many entertain the ſame with, hath been much encreaſed by the extravagant practices of the Church of *Rome* in their Benedictions.

1. To make way for their Exorciſms antecedent to their Benedictions they ſeem to ſuppoſe worſe of Gods Creation than they need, as if the Devil had ſuch intereſt and poſſeſſion in the ſalt and water, and what elſe they commonly exorciſe: Sometimes they are as prodigal of their Bleſſings as at other times of their Curſes, imprinting thereby a ſervile and ſuperſtitious dread upon the minds of men, whereby they ſuck no ſmall advantage.

2. By their multitude of Ceremonies they ſeem unavoidably to confound the People,

People, and divert their minds from the true author and cauſe of bleſſing.

How many Croſſings and ſprinklings with Holy-Water, Incenſings, Exorciſms, variety of actions of the Biſhops and Prieſts, frequent ſhifting of Veſtments, many utenſils and materials do they make requiſite?

Whereas the Church of *England* doth in a modeſt and ſolemn manner make uſe of that Commiſſion it hath, to diſpenſe by its Miniſters the Divine Bleſſing in the name of God, becauſe the leſs is bleſſed of the greater. (*Heb.* 7. 7.)

Being 1. Very careful to make her people plainly ſenſible from whom the Benediction by Prayer doth proceed: 2. Our Church doth carefully declare the Divine Promiſes as they are made, that the people may take more effectual care, to be duly qualifyed for the Divine Bleſſing. 3. Our Church doth not hold any *Mediator* for the Divine Bleſſing, but what God hath appointed; neither Saint, nor Angel, but only Jeſus Chriſt our Lord. 4. Our Church doth rightly ſuppoſe its Miniſters have authority given them, to declare and pronounce the Divine Promiſes of bleſſing, with the conditions of receiving the ſame: and that they have a

ſpecial Commiſſion given them to pray for Gods people and bleſs them: as the Prieſts under the Law had Commiſſion to bleſs the people in the name of God, *Numbers* 6. 22. *Deut.* 10. 8. 1 *Chron.* 23. 13. Which practice had nothing Ceremonial in it, and peculiar to the Law. Wherefore Chriſt put his hands upon the little Children, and bleſſed them, S. *Mat.* 19. 13. and Commanded his Apoſtles and Miniſters to bleſs his people, S. *Mat.* 10. 13. S. *Luke* 10. 5. and without all contradiction, the leſs is bleſſed of the greater, *Heb.* 7. 7. Wherefore for the dignity of the Epiſcopal Office, the Church doth eſpecially delegate that Power and Commiſſion to her Biſhops for Confirmation, with impoſition of Hands, and in Ordination of Miniſters, *&c.* Neither do our Religious *Kings* in our Church, refuſe the Benedictions of the Churches Miniſters: either as Chriſtians, or as Kings at their *Coronations:* Yea our Church indeed aſcribes more to Bleſſing and Prayer than the Church of *Rome* doth: for by Bleſſing and Prayer, our Church holds the Bread and Wine in the Holy Euchariſt to be Conſecrated, which the Roman Prieſts do not, till thoſe words be pronounced. [*Hoc eſt enim Corpus meum.*]

And

And here I cannot but add what the Archbishop of *Spalato* truly observed, of the constant and ordinary blessing at *Meals* in *England*, according to pious and Christian practice. *Blessings* (saith he [y]) *and thanksgivings at the Tables of the Nobility, Gentry, Clergy, and Laity; at no time, and upon no occasion omitted; I never saw with such Religion and Piety performed as in* England.

[y] *Ostensio Err. Suaresii.* c. 2. §. 27.

Yea among those of the Church of *England*, the laudable Christian Custom is maintained of *Parents* blessing their Children, and of Childrens humbly asking their Parents blessing, whereby the authority of the Parent is maintained, and each are put in mind of their respective obligation: The same laudable custom is used to our Bishops.

To which may be added, that the *laudable Customs*, commonly in use in our Church, as they are few which are generally received, so are they such as are very suitable to this Moderation here commended: But the Church [z] declares only such Customs to be *laudable* which are not contrary to the word of God, or the Prerogative Royal.

[z] *Canon* 42. 36. 10

§. 10. As the wisdom of our Church

doth account it a reaſonable ſervice to offer up our Bodies a holy and acceptable ſacrifice in the worſhip of God: So ſhe requires ſuch reverend and becoming *Geſtures*, as are proper to betoken the awful thoughts of our minds. Wherefore at our Prayers we are injoined meekly to kneel upon our Knees; and at the Abſolution alſo and repeating the Ten Commandements, and at receiving impoſition of hands; becauſe the ſame are accompanied with Holy Prayers: and at our receiving the Holy Supper of our Lord, the ſame being the moſt ſuitable poſture to teſtify and promote our Humility, our Thankfulneſs, and our Reverent Worſhip of God.

To expreſs alſo our Joy and praiſe of God (as at the Pſalms:) and to witneſs our ſtedfaſt, and reſolved, and ſolemn profeſſion of our Faith (as at the Belief,) we uſe the poſture of ſtanding; and alſo at the Goſpels; to expreſs our outward Reverence to the Holy Scriptures; eſpecially becauſe they generally contain the actions and words of our Bleſſed Saviour.

But in tender regard to the weakneſs and infirmity of many Chriſtians, ſuch is the Moderation of our Church; ſhe alloweth

loweth ſitting at the longer Leſſons and Sermons, and at the Epiſtles, in accommodation to the reaſonable eaſe of people, after their long kneeling before.

§. 11. Of that reſpect which is due to Churches and places, for the Divine Worſhip and Service; our Church hath determined according to great Moderation and Truth: *Keeping the middle way between the pomp of ſuperſtitious tyranny, and the meanneſs of fantaſtick Anarchy*[a]: *Moreover* (ſaith the Homily) *the Church or Temple is counted or called holy; yet not of it ſelf, but becauſe Gods people reſorting thereunto, are holy, and exerciſe themſelves in holy and heavenly things.* Wherefore though our Church is moſt religiouſly careful, that the incommunicable honour due unto God, be attributed unto no Creature elſe; yet becauſe the inward honour due to God, ought to expreſs it ſelf as well outwardly as it can; therefore whatſoever is appropriate to the peculiar ſervice of God, our Church requires ſhould be uſed with ſuch a *difference and diſtinction*, as may ſet forth our due and ſingular Reverence of God. *It is eaſy to note how the extreme of ſuperſtitious curioſity hath crept into the Church of*

[a] Eik. Baſil. §. 27.

Rome; *in ſo much, that it may well vye with the Jewiſh for multitude and niceneſs of obſervances: a juſt Volume would not contain the curious ſcruples of their nice obſervances, in their Veſtments, Conſecrations, Sacramental Rites, and indeed in the whole carriage of their religious devotions: but ſurely I fear theſe are not more faulty in the one extreme, than many Chriſtians are in the other, who place* a kind of holineſs in a ſlovenly neglect: *Who are apt to higgle with the Almighty, and in a baſe niggardlineſs, pinch him in the allowances of his Service.* [b] *Wiſe Chriſtians ſit down* in the mean, *now under the Goſpel, avoiding a careleſs and parſimonious neglect on the one ſide, and a ſuperſtitious* ſlovenlineſs *on the other: the painted looks and laſcivious gaudineſs of the Church upon the Hills, and the careleſs neglected dreſs of ſome Churches in the Vally. Far be it from me* (ſaith [c] Mr *Mede*) *to be a Patron of Idolatry or Superſtition in the leaſt degree, yet I am afraid, leſt we who have reformed the worſhip of God from that pollution (and bleſſed be his name therefore) by bending the crooked ſtick too much the other way, have run too far into the contrary extreme.* To obſerve the juſt mean in practice, is ſomewhat difficult, nevertheleſs, our Church in its rules doth

[b] Of Holy decency in the worſhip of God. Biſhop *Hall* in his Remains.

[c] B. 1. Diſc. 2.

no

no more favour Sacriledge than Idolatry: If the perſonal faults of any have cauſed a ſcandal on us for either, the Church laments the ſame: and that there may be the leſs publick temptation to Sacrilege, among us (as it hath been in other Nations) the immoderate bounty of *exorbitant Donations* is limited, as by *Statute of Mortmain*, leſt the ſecular ſtate ſhould become impoveriſhed: *Though that which was heretofore ſaid of thoſe things that were given, that they were in a* dead hand, *may more juſtly be ſaid of thoſe things that are taken away* [d].

[d] View of Civ. and Eccl. Law, *Part.* 3. *c.* 4. §. 1.

The Monuments of our Church are alſo full of inſtances of our Churches obſerving the mean between ſuperſtition and profaneneſs: *The horrible abuſes* (ſaith [e] the Homily) *and abominations, they that ſupply the room of Chriſt, have purged and cleanſed* the Church of England *of, taking away all ſuch fulſomneſs and filthineſs, as through ignorance and blind devotion hath crept into the Church theſe many hundred years.* The Homilies alſo condemn ſuch ſumptuouſneſs as put people *in peril of Idolatry:* yet, *They* require *all convenient cleanneſs and ornament*, where we cannot attain to an honourable magnificence: For as the Homily ſaith: *When*

[e] Hom. of repairing of Churches.

When Gods Houſe is well adorned with places *convenient* to ſit in[f]; *with the* Pulpit *for the Preacher*, *with* the Lords Table [g] *for the Miniſtration of the Holy Supper*; *and the* Font [h] *to Chriſten in alſo is kept clean, comely, and ſweetly, the people are more comforted to reſort thither, and tarry the whole time appointed them.* [i] Thus the 85. Canon provides, *That the Church be well and ſufficiently* repaired, *and ſo from time to time* kept and maintained: *that all things be in ſuch* orderly and decent ſort, *without duſt or any thing that may be noiſome or unſeemly*, as becometh the Houſe of God: *That there be a terrior of Glebe Lands, and other poſſeſſions belonging to the Churches.* Canon 87. *That the Churches be not profaned.* Canon 88. *That the Bible and Common-Prayer Book, and the Book of Homilies, be had in every Church*, &c. Can. 80.

[f] Canon 83. 1603.
[g] Canon 82.
[h] Canon 81.
[i] Hom. of Idolatry, 3. *Part.*

Unto all this, I wiſh ſome would add the Conſideration of what Mr *Baxter* hath writ.

Chriſtian Direct. p. 915. Qu. 370.

Temples, Utenſils, &c. *devoted & lawfully ſeparated by man, for holy uſes, are holy as juſtly* related *to God by that lawful ſeparation. Miniſters are more holy than Temples, Lands, Utenſils, as being nearlier related to holy things: and things ſeparated by God,*

God, are more holy than thoſe juſtly ſeparated by man: And ſo of Days, every thing ſhould be reverenced according to the meaſure of its Holineſs: and this expreſſed by ſuch ſigns, geſtures, actions, as are fitteſt to honour God, to whom they are related: and ſo to be uncovered in Church, and uſe reverent carriage and geſtures there, doth tend to preſerve the due reverence to God and to his worſhip, 1 Cor. 16. 20.

CHAP.

Chap. IX.

Of the Moderation of our Church, with reſpect to Holy-Days, namely, both the Feaſts and Faſts of the Church.

§. 1. *The Feaſts of the Church are few; and thoſe for great reaſon choſe: with care to avoid the exceſſes of the Romaniſts.* §. 2. *The further behaviour of the Church in her Feaſts, moſt uſeful and prudent.* §. 3. *We celebrate the memory of Saints, but of none whoſe exiſtence or ſanctity is uncertain.* §. 4. *The excellent ends of our Churches honour to Saints, are ſet down.* §. 5. *That they are Feſtivally Commemorated, not out of opinion of worſhip, or merit, or abſolute neceſſity thereof to Religion.* §. 6. *Our Church runs not into any exceſs, in any Prayer to Saints.* §. 7. *Nor with reference to Images.* §. 8. *Whether our Church in any of theſe practices, be juſtly charged of Popery, by thoſe, who Canonize among themſelves thoſe who are of uncertain ſanctity.* §. 9. *The Moderation of our Church*

Church in its honour given to Angels. §. 10. *And to the Bleſſed Virgin.* §. 11. *Our Church hath taken great care, that a ſpecial honour be had to the Lords Day; and that the Lords Day, nor any other Feſtival, be abuſed to Luxury and Impiety.* §. 12. *The Moderation of the Church, with reference to its Muſick and Pſalmody.* §. 13. *The Moderation of our appointed Faſts: The Lenten or Paſchal Faſt, how far Religious by the Precept of the Church.*

§ 1. CONcerning Holy-Days in general, it may ſuffice here, only to repeat the words of our *Biſhops* (in anſwer to the Presbyterian Brethren 1661. *N.* 6.) *The obſervation of Saints days, is not of divine but Eccleſiaſtical Inſtitution, and therefore it is not neceſſary that they ſhould have any other ground in Scripture, than other Inſtitutions of the ſame nature, ſo that they be agreeable to the Scripture in the general end, for the promoting of Piety: and the obſervation of them was ancient, as appears by the Rituals and Liturgies, and by the joint conſent of Antiquity; and by the ancient Tranſlation of the Bible, as the Syriack and Æthiopick, where the Leſſons appointed for Holy-Days are noted, and ſet down;*

down; the former of which was made near the Apoſtles times. Beſides, our Saviour himſelf kept a Feaſt of the Churches Inſtitution; viz. *The Feaſt of Dedication, S.* Jo. 12. 22. *The choice end of theſe dayes being not Feaſting, but the exerciſe of Holy Duties, they are fitter called Holy-Days than Feſtivals, and though they be all of like nature, it doth not follow that they are equal.*

The exceeding number of *Feſtivals* in the Roman Church (*that they have neither mean nor meaſure, in making new Holy-days,* as Mr *Latimer* ſaith [a]) hath been the frequent complaint, not only of many Learned Proteſtants [b], but alſo of very many of the Roman Communion (as might be inſtanced:) Who have thought that the Salvation of men would have been better conſulted, if there were fewer Solemnities and greater Devotion: alledging that of St *Bernard* [c]: Such a number of Feſtivities, is fitter for Citizens, than for Exiles and Pilgrims: And *Clemangius* notes, that *Moſes* appointed but three great Solemnities; whereas at preſent the Romaniſts [d] obſerve more

[a] Sermon to the Convocation.

[b] *Vetus querela eſt de nimis magna feſtorum multitudine.* Chemn. Exam. Pars 4. p. 162.

[c] *Patriæ eſt non exilii, frequentia hæc gaudiorum; & numeroſitas feſtivitatum Cives decet non exules.* S. Bern. Ep. 174.

[d] *Quarta pars anni feratianculis conteritur.* Wicelius Meth. Conc. §. 19. *Effræ-nis earum numerus.* Centum gravam. 37. *Turba feſtorum dierum de cauſis non neceſſariis,* &c. Eraſm. de amab. Concor.

Feſtivals

Feſtivals than ever the Scribes and Phariſees did: neither had they any Feaſt for the Chair of *Moſes*, as the other have for *the Chair of S.* Peter.

'Tis true, a French Writer (with the approbation of ſome *Sorbon* Doctors) and others of the ſame Communion have thought, that many of their Feſtivals might be diſpenſt with, by the Popes leave; or without it, according to the priviledges of the Gallican Church: but now as they write under correction of Superiours, 'tis pretty to ſee in their pruning the luxuriant number of Feaſts; what choice ſome Puritan Romaniſts offer at, in their Schemes of Reformation[c]: For, the *Feaſt of Circumciſion* they would blot out, becauſe it falls on the firſt of *January:* (a day of Gentile ſuperſtition.) *The Feaſt of our Lords being preſented in the Temple*, or of the *Purification:* becauſe on that day the Gentiles honoured *Mars* or *Pluto*, called *Februus:* and the Feaſt of *Epiphany* they would have expunged, becauſe on thoſe days ſome chuſe *King* and *Queen:* Yet how do they ſtrain at a Gnat, and ſwallow a Camel? for theſe glorious Reformers of the Calendar, will by no means have the Feaſt of the *Aſſumption of the Bleſſed Virgin* into Heaven,

[c] J. Bapt. Thiers de feſt. dier. Imminutione, c. 48. c. 51. c. 49.

ven, omitted [f]: And at this day the Romaniſts keep for a ſolemnity the *Immaculate Conception of the Virgin Mary:* By which, as S[t] *Auſtin* ſpeaks of ſome, they love to Canonize their own Apocryphal Errors: notwithſtanding among the Feaſt-days to be *deleted*, the fore-mentioned Reformers have the confidence to reckon up *All Saints days*, and the *Feaſt of S[t] Michael*, and the *Holy Angels*, and of *all the Apoſtles*, except S. *Peter*, and S. *Paul*.

[f] *Aſſumptionis celebritatem ſervari par eſt.* c. 52. p. 339.

c. 53, 54, 55.

Whereas in the Church of *England* (as alſo in the Lutheran and other Reformed Churches [g]) after the reformation, a *moderate number* of Feſtivals were appointed [h], for the ſame reaſons that the moſt ſober Romaniſts have deſired many of theirs might be reſcinded.

[g] D.D. *Durell*, of Ref. Ch. *Sect.* 2. §. 23, 24. *Chemnit. Exam. par.* 4. *p.* 163.

[h] *V.* The Act for abrogation of ſuperfluous Holy-days. Biſhop *Spar.* Collect. p. 225. King *Edw.* 6. Inj. 1547. Queen *Eliz.* Inj. §. 46. *Feſtos dies Proteſtantes, Legum præſcripto, utcunq; tenent eoſdem omnes quos antiquitus celebravit Eccleſia, fatetur* Sander. de Schiſm. Angl. p. 171.

§. 2. Another conſideration which moderates the number of Feſtivals in our Church, is, ſeveral of them fall in with the *Lords day:* and indeed moſt of them have Relation to our *Bleſſed Lord*, and his *Apoſtles:* ſo that from the very deſign of the Feſtival, *the hard-handed Artizan may learn the name and meaning of ſome Article*

Article of his Creed, (as Biſhop *Taylor* ſpeaks[i]) and by ſuch anniverſary remembrances of *his Faith*, may at once help his memory and devotion: both which among the Romaniſts are much overcharged with the exceeding number of Feſtivals; and alſo by them the mean man is much hindred from maintaining his Family, and paying his dues: In the poor Mans Almanack, the number of Feſtivals on one ſide, encreaſing the number of debts on the other, together confound his devotion and his eſtate: Whereas in our Calendar, the Feſtivals are ſet down with ſuch choice, as Biſhop *Hall* ſomewhere hath noted, that the meaner ſort by skill in their *Almanack*, may be taught their Chriſtian Faith [k].

[i] Pref. to Collection of Offices, §. 36.

[k] *Feſtorum recurrens meditatio eſt veluti* Catecheſeos *Chriſtianæ inculcatio*, &c. Forbeſ. Irenic. l. 1. c. 7.

§. 3. As we cannot but account it a very ſcandalous reproach, which ſome of the Romaniſts have uſed, that [l] *Catholicks have ſome Saints, Proteſtants none*; So they may know, we celebrate ſuch whom the true Catholick Church always hath celebrated: and which are alſo Celebrated by many of the *Reformed Churches* [m]: Yea, and as we have had our *Saints*, ſo our Church hath had her *Martyrs* too, which

[l] *Richworth* Dialogue 3.

[m] *V. Conſeſſ. Helvet.* c. 24. *Conſeſſ. Eccl. Bohem. & Morav.*

which are more than common Saints, who have been glorious Witneſſes of the Moderation of our Church, and of the extreme rigours of our Churches Adverſaries on either hand: In the Remembrance of whom (as Biſhop *Cozins* [n] hath taken notice) *Such is the wiſdom and Moderation of our Church, ſhe hath taken one ſolemn day of the year to magnify God for the generality of his Saints together, hereby avoiding the burden and unneceſſary number of Feſtival days:* Neither is the memory of any Saint among us celebrated, of whoſe ſanctity, much more, of whoſe exiſtence, we are uncertain [o].

[n] Private Dev. p. 92.

[o] Of the Canonization of St. *Thomas a Becket*, *V.* Conſid. of preſent Concernment, §. 9. V. *C.* Baron. in Martyrol. die 29. Decembr. S. Thom. Cantuar. *Macte animo, macte virtute Anglicanorum nobiliſſime ac glorioſiſſime cœtus, qui tam illuſtri militiæ nomin dediſti, ac Sacramento ſanguinem ſpoſpondiſti: æmulor ſanè vos Dei æmulatione, cum vos* Martyrii *Candidatos, ac nobiliſſimæ purpuræ* Martyres *aſpicio. Quæ verba dixit vir graviſſimus non ſolùm de his qui temporibus* Elizabethæ, *ſed etiam de his qui ſuo etiam tempore ſub* Jacobo *propter ſimilem cauſam paſſi ſunt.* Suarii Def. l. 6. c. 11. De veris Anglicanis Martyribus: H. Garnetto, *&c.* V. Sander. de Schiſm. Angl. ad finem.

So far is our Church from allowing the Roman way of Apotheoſis, whoſe Calendar affords a red Letter for ſome who have died for the blackeſt and fouleſt crimes.

Nor doth our Church obtrude upon thoſe of her Communion, any Apocryphal

phal Legends [p] or Fables of Saints: nor receives any falſe Revelations or Viſions for the keeping new Feſtivals.

[p] *Ludov. Viv. l. 2. de Cauſ. corrup. art. V. de Feſt. imminutione, c. 50. p. 323.*

§. 4. The ends propounded in our Church, why we celebrate the memory of Saints, are moſt juſt and unexceptionable, namely, that we may bleſs God for their gifts and graces, which have been eminent in them: which we magnify and celebrate, that we may more chearfully be enlivened to imitate [q] them, and breath after the glory they poſſeſs: there being one general Aſſembly of the Church Militant on Earth, and Triumphant in Heaven: Wherefore we pray on *All-Saints* day, *That God who hath knit together his Elect, in one Communion and Fellowſhip in the myſtical body of his Son Jeſus Chriſt our Lord, would grant us grace, ſo to follow his Bleſſed Saints, in all vertuous and godly living, that we may come to thoſe unſpeakable joyes*, &c. But we are not convinced of the neceſſity to acknowledge, that by the Solemnities of Saints we can procure intereſt in their

[q] *Divos ac Divas optimè colli imitando vitam illorum.* Eraſm. de amab. Eccl. Concor. Τιμὴ δὲ μαρτύρων δεῖ ζηλῶσαι τὴν ἀνδρείαν αὐτῶν. S. Chryſ. To. 5. p. 625. Τὰς δὲ μάρτυρας, ὡς μαθητὰς τοῦ Κυρίου καὶ μιμητὰς ἀξιωτέον ἀξίας. Euſeb. Eccl. Hiſt. l. 4. c. 14.

merits: or are thereby helped by their Prayers.

§. 5. Many are the exceſſes which by the opinion of merits, the Church of *Rome* hath run into: This hath been the fund for the *treaſury* of their Church; and hereon hath been framed the artifice of *Indulgences*: Wherefore though our Church hath the greateſt honour for the Saints departed that need to be, yet doth ſhe not think that the Saints on Earth ever merited for themſelves, much leſs for others: according to the ſenſe of the Romaniſts, which is, *That* [r] *their Lamps always run over, able to ſatisfy, not only for their own, but alſo for all other their Benefactors, Brothers and Siſters of Religion: Keeping in divers places, Marts, or Markets of Merits, being full of holy Reliques and works of over-flowing abundance ready to be ſold.* Therefore we obſerve the wiſe Moderation of our Church in taking particular care, that on our Saints dayes, all our Prayers be offered, *in and through the Mediation of Chriſt our Lord*, in whoſe merits only we place any hope: and our Homily concerning Faith ſaith; *In the ſecond*

[r] Hom. of good Works, 3. Part. *De theſauro Eccleſiæ ſuperfluentium ſatisfactionum B. Mariæ, & aliorum Sanctorum & diſpenſatione per Eccleſiam, Vi.* C. Bell. de Indulg. l. 1. c. 2, 3.

cond of the Epheſians, *the meaning of the Apoſtle is, not to induce us to have any affiance, or to put any confidence in our works, as by the merit or deſerving* [s] *of them, to purchaſe to our ſelves or others, remiſſion of ſin, for that were meer blaſphemy againſt Gods mercy.*

[s] *Deus prorsùs nulli debitor eſt niſi forſitan ex gratuito promiſſo, quanquam & hoc ipſum ut præſtemus promiſſi conditionem, illius eſt munificentiæ.* Eraſm. de amab. Eccl. Concor.

§. 6. Very many alſo have been the exceſſes of the Church of *Rome* in *praying to Saints departed*; wherein, beſide, that their doctrine relies on what is falſe and uncertain (namely that they ſo well know our particular conditions, and are ready at hand to hear our Prayers; Since it is none of their office to attend us; neither have they any Commiſſion from God to intercede for us, yet) the Romaniſts often pray ſolemnly to Saints, for what is only proper for God to beſtow; and thereby attribute unto Creatures the incommunicable honour of the Creator [t]: Whereas our Church both practiſeth and requires Prayer and Invocation unto God only: It no where applies the Lords Prayer, or the Pſalms of *David*, unto the *Virgin Mary*, or any of the Saints: nor alloweth nuncupating of Vows, or

V. Homily of Prayer.

[t] *V.* Homily of the peril of Idolatry.

offering Sacrifices to Saints, nor carrying about their [u] Images and Reliques, with theatrical pomp, as if they were inhabited Shrines of the divine bleſſing and favour: giving temptation to the amuſed people, to exhibite to them religious honour, peculiarly due to the Eſſential Sanctity of God: the doing of which, the Saints themſelves do moſt of all abhorr [x]. For as our Homily of Prayer hath it: *The Saints and Angels in Heaven, will not have us to do any honour unto them, which is due and proper unto God. If any man* (ſaith Mr *Perkins*) *can ſhew us the bodily relique of any true Saint, and prove it ſo to be, though we will not worſhip it, yet will we not deſpiſe it, but keep it as a Monument, if it may conveniently be done without offence.*

[u] *Non video in multis quod ſit diſcrimen inter eorum opinionem de Sanctis & id quod Gentiles putabant de Diis ſuis.* Lud. Vives in S. Aug. de Civ. D. l. 8. c. 27.

[x] *Vid. Origen. c. Celſ. p. 238. Euſeb. l. 4. c. 14. Eccl. Hiſt.* Reformed Catholick, §. 14. Concluſ. 2.

§. 7. The ſpecial Moderation of our Church of *England*, with relation to the Images of Saints, is beſt expreſt in the Injunctions of King *Edw.* 6. 1547. *All Eccleſiaſtical perſons are to teach their Pariſhioners, that Images ſerve for no other purpoſe but to be a Remembrance, whereby men may be admoniſhed of the Holy Lives and Converſa-*

Converſations of them the ſaid Images repreſent [y]. Where we ſee our Church is not for defacing of Images, ſo far as they are only *Hiſtorical* [z] *Monuments*, and inſtruments of remembrance and affection: but againſt the abuſe of them. It follows in the Injunction, *which Images, if any abuſe for other intent, they commit Idolatry in the ſame, to the great danger of their Souls.* So the Homily [a] takes notice, *how Image Worſhippers* (as all things that be amiſs) *have from a tolerable beginning, grown worſe and worſe, till at laſt they became intolerable* [b]: as is excellently ſet forth in the 14th *Ch. of Wiſdom.* The corruption of which Doctrines and practices in the Church of of *Rome* [c] is ſuch, that they thereby give a great ſcandal to the *Jews*, and the *Mahometans*; and the ſame is very much aggravated by their *expunging* out of the Fathers, ſundry paſſages which ſpeak moſt plainly againſt ſuch practices [d]. From all theſe inſtances we may obſerve, how ſteddily our Church doth mannage it ſelf

[y] *Nos unam veneramur Imaginem quæ eſt Imago inviſibilis & Omnipotentis Dei.* S. Hieron. in Ezek. 16.

[z] *Et quidem zelum, ne quid manu factum adorari poſſit, habuiſſe laudavimus, ſed frangere eaſdem imagines non debuiſſe judicamus: quatenus literarum neſcii haberent unde ſcientiam* hiſtoriæ *colligerent, & populus in picturæ adoratione minimè peccarent.* Gregor. Magnus l. 7. Ep. 109.

[a] Homily of Idolatry, 2. *Part.*

[b] *Ad extremam vanitatem quam Ethnici,* &c. Caſſander p. 175.

[c] Concil. Trid. Seſſ. 25.

[d] E. g. in S. Aug. de re. Rel. p. 743. Froben. *delend. Honorandi propter imitationem, non adorandi propter religionem: Ita in S.* Athan. *c. Arianos. delend.* διὰ δὲ τὸ μόνῳ τῷ προσκυνητῷ. V. Ind. Expurg.

between *defect and exceſs* of honour to the Saints departed this Life in the Faith and fear of God. For the Celebration of Saints here, is not out of any opinion of worſhip of them, or merit by that Celebration, or any abſolute neceſſity thereof to Religion, otherwiſe than that it is exceeding comely that God ſhould be honoured in his Saints [e].

[e] *Ut eorum neceſſariam ſalubremq; memoriam feſtivitas concelebrata cuſtodiat.* S. Aug. l. 32. c. Fauſt. c. 12.

Scintilla Altaris.

I may add here alſo what hath been obſerved of the *Modeſty of our Church reformed, That to avoid exceſs of Dedications (wherein others are too burthenſome) ſhe ſometimes uniteth two of the Apoſtles at once in one Feſtivity; as* S. Simon *and* Jude: *S.* Philip *and* James.

§. 8. The more immoderate is their reproach, who brand our reformed Church for being guilty of Popery, only becauſe the memory of the juſt among us is bleſſed [f]. Notwithſtanding thoſe very exceptors are really like the Romaniſts, *Canonizing* and Sainting one another for being of ſome particular humour and faction: in this for one, that they will not keep a Feſtival, or remember an Apoſtle with honour. Indeed in the Church of *Rome* they have Canonized the worſt of men,

[f] *colimus Martyres cultu dilectionis non ſervitutis.* S. Aug. c. Fauſ. l. 22.

men, and let any one tell the difference, when many of thoſe others Saint each other, and affect no other Title but of your *Holineſs*. And here, let any equal and intelligent Chriſtians judge, whether thoſe who hold Communion with the Church of God (notwithſtanding ſundry infirmities and failings) ought not (and may not more properly, according to the ſtile of Scripture) to be called *Saints*, than thoſe who ſeparate from the outward Communion of Gods Church, although they uſurp the name peculiarly to themſelves. And here we cannot but obſerve the *Modeſty* of thoſe in Communion with the Church of *England* (which is true Chriſtian Moderation) They never were ſo forward to ruſh ſuddenly (as it were) into the *Holy of Holies*, in calling themſelves and one another abſolute Saints: but rather (while they are in their way and Pilgrimage) chuſe to be honoured with more modeſt titles: even as *Pythagoras* in all Ages hath been commended for his *Moderation*, in laying aſide the great name of *Wiſe*, and choſe rather to be called *a Lover of Wiſdom.*

§. 9. The ſame Moderation which our Church uſeth toward Saints; ſhe obſer-

veth likewiſe with reſpect to the *Holy Angels:* Yea, indeed great is the modeſty and ſober wiſdom of our Church, in that it is no where exceſſively curious, nor poſitive in determining of the nature, actions, knowledge, number, Orders, or ſpecial Guardianſhip of Angels. Our Church doth not deny that there is a diſtinct *Order of Angels*, but no where takes upon her to ſhow how thoſe Orders are diſpoſed. But avoiding the extreme of thoſe who are ſtupidly inſenſible of the conduct of Holy Angels, the Church of *England* doth glorify God for their Creation, for their admirable order and Miniſtry, and affection to us: we pray to God we may imitate their readineſs and chearfulneſs in praiſing and ſerving him, and miniſtring daily for the good of others; yet our Church hath always held the Angels to be in the number of thoſe who worſhip, and not of thoſe who are worſhipped: and for us to worſhip thoſe who are themſelves worſhippers, would be ſuch a voluntary humility as is ſinful; namely, to addreſs our ſelves to ſuch ſubſtitutes as God no where hath appointed to receive his peculiar honour[g]: which the Synod of *Laodicea* (*A. D.* 364.) calls Idolatry.

[g] Ἀγγέλους καλέσαι μὴ ἀναλαβόντας ἢ ὑπὲρ ἀνθρώπους περὶ αὐτῶν ἐπισάμην ἂν εὐλογον. Orig. c. Celſ. l. 8. *Neq; Invocationibus Angelicis, ſed mundè, purè & manifeſtè Orationes dirigens ad Dominum qui omnia fecit.* Iren. l. 2. c. 57.

§. 10.

§. 10. The like Moderation doth our Church excellently well obſerve, in the honour ſhe gives to the *Ever Bleſſed Virgin Mary*, ſo highly favoured of God, as to be the Mother of our Lord; whom our Church celebrates, and always humbly calls her Bleſſed: And as it is in the *Inſtitution of a Chriſtian man*, ſet forth by the Convocation, 1537. *We may worthily ſay, ſhe is the moſt bleſſed of all other Women*[h]: and we no where doubt but ſhe is highly graced in Heaven, as ſhe received a moſt ſpecial priviledge upon Earth. But our Church doth no where believe, that ſhe had an immaculate conception, which the Romaniſts celebrate with an Holy-day on purpoſe: Neither doth our Church believe, ſhe was ever raiſed from the dead, and aſſumed into Heaven; which they ſolemnize with another Feſtival. Neither did *Eraſmus*[i] without cauſe admire how it came to paſs they ſalute the Mother of Chriſt with more Religion than they invoke Chriſt himſelf, or the Holy Spirit, calling her the *Fountain of all Grace*: and ſundry expreſſions they uſe of

[h] *Maria Mater Domini principatum inter Mulieres tenuit.* S. Aug. Serm. 136. *Hanc ego Chriſti Matrem ventror -- ſed non illi Divæ modò ſed & Deæ nomen tribuens.* R. Jac. Apol. pro Jur. *Honor Reginæ judicium diligit, Virgo Regia falſo non eget honore. de B. V. Mariâ*, S. Bernard. Ep. 174.

[i] *Eraſm. Eccleſiaſtes, l. 2.*

of the like affiance in the authority and merit of the Bleſſed Virgin, *to ſuccour, help, and ſave* Sinners, as may be ſeen in the *Roſary* and *Pſalter*, and ſpecially *Litanies* to the Virgin *Mary* [k]. In their form of *auricular Confeſſion*, they are taught thus to begin, [l] *I Confeſs to the Omnipotent God, to the Bleſſed* Mary, *always Virgin*, &c. and when they enter into their Monaſteries, they vow themſelves *to God and the Bleſſed Virgin:* and in all things they are ſo *ſuperdevout* [m] to the Virgin, that *an Oath* by her is accounted moſt ſacred, and any of the *Feſtivals* may be ſooner expunged than that of her *Aſſumption into Heaven*; and although they prohibite the *Bible*, yet they freely ſuffer ſundry Books of Devotion *to the Virgin Mary* in the Mother tongue.

[k] *V. conſult. Caſſandr. Art.* 20. *p.* 140. *Jube Pilio*, &c. *Cùm vix aliud in toto choro ſit alienius à ſcriptoris ſanctis & quod cum Evangelio Chriſti atq; doctrinâ Apoſtolicâ pertitiùs pugnet.* Wicelius de abuſu Eccl. p. 392.

[l] *Manuale Confeſſionum*, Cap. 10. p. 128.

[m] ὑπερδευλεία.

§. 11. Our Church hath taken great care, that a ſpecial honour be had to the *Lords Day:* and that neither the Lords Day, nor any other Feſtival, be abuſed to *Luxury* or *impiety* [n]: It appears from

[n] *Hæccine ſolemnes dies decent quæ alios non decent?* Tertull. *Ita Feſta moderanda ut neq; nimia -- neq; tam flagitioſè profanentur.* Bucer. Cenſur. c. 26.

the

the Offices in our Liturgy, the Rubricks, Canons, Homilies, and Statutes of the Land, and Injunctions of our Kings ſince the Reformation, that there hath been a firſt and ſpecial care taken for the Holy Celebration of Sunday or Lords Day: wherein we are equal to any Church among the Reformed °: The other Feſtivals being over-ruled, that in a Concurrence of Offices they may not diſturb its Solemnity: the very religious obſervation of which, is earneſtly alſo perſwaded in our Homilies: and eſpecially in the 13. *Canon* (with which agree the Injunctions of K. *Edw.* 6. and Q. *Eliz.*) requiring, ᵖ *All manner of perſons within this Church of* England, *that from henceforth they celebrate and keep the Lords Day, commonly called Sunday, and other Holy-days, according to Gods holy will and pleaſure, and the Orders of the Church of* England *preſcribed in that behalf; that is, in hearing of the Word of God read and taught, in private and publick Prayers, in acknowledging their offences to God, and amendment of the ſame; in reconciling themſelves charitably to their neighbours, where diſpleaſure hath been, in oftentimes receiving the*

° *Vi.* D. *Cracken-thorp Defenſ. Eccl. Ang. c.* 54.

ᵖ *Coimus in cœtum ut Deum quaſi manu factâ precationibus ambiamus, orantes coimus ad Divinarum literarum commemorationem, fidem ſanctis vocibus paſcimus, ſpem erigimus, fiduciam figimus,* &c. Tertull. Apol.

the Holy Communion of the body and blood of Chriſt, in viſiting of the poor and ſick, and uſing all good and ſober Converſation. Much to the ſame purpoſe is largely inſiſted on in the *Homily of place and time of Prayer.*

[q] *Car.* 2. 29. *All perſons* (ſaith the late *Statute* [q]) *ſhall on every Lords Day apply themſelves to the obſervation of the ſame, by exerciſing themſelves in the duties of Piety and true Religion, publickly and privately; and no Tradeſman ſhall do or exerciſe any worldly labour*, &c. (Works of neceſſity and Charity only excepted.) [r] Which Statute of the Kingdom, ſeems to have taken its Rule of Moderation from our excellent Homilies, *Which do reprove thoſe who ride Journeys, buy and ſell, and make all days alike: who profane ſuch holy times by pride and other exceſſes:* Albeit the ſame Homily declares, the Commandment of God *doth not bind Chriſtian people ſo ſtraitly to obſerve the utter Ceremonies of the Sabbath Day, as it was given to the Jews* [s], *as touching forbearing of work and labour in time of neceſſity:* and ſo the Injunctions of King *Edw.* 6. and Queen *Eliz.* §. 20. conclude, *Notwithſtanding all Parſons,*

[r] *Cunctarum artium officia, venerabili die ſolis quieſcant.* l. 3. Cod. Tit. de Feriis.

[s] *Audimus apud Bohemos exoriri novum Judæorum genus, Sabbatarios appellant, qui tantâ ſuperſtitione ſervant ſabbatum, ut ſi quid eo die inciderit in oculum nolint eximere.* Eraſm. de amab. Concord.

Vicars,

Vicars, and Curates, ſhall teach and declare unto their Pariſhioners, that they may with a ſafe and quiet Conſcience, after Common-Prayer, in time of Harveſt, labour upon the Holy and Feſtival Days, and ſave that thing which God hath ſent: So by King *Edw.* 6. it was ordered, that the Lords of the Council ſhould upon every Sunday attend the publick affairs of the Realm: The Church alſo, and the Laws of the Kingdom, have taken the ſame wiſe care to ſet ſuch Holy-Dayes in every *term*[t], that beſide the ordinary Vacations, there may be ſome days of reſpite from ſecular buſineſſes, and conteſts of Law, for the exerciſes of Peace, Charity, and Devotion: So careful have our Laws in Church and Kingdom been to avoid *profaneneſs* on one hand, and on the other hand all ſorts of *ſuperſtition*: that is, either Heathenish or Jewiſh uſages (as ſuch.) For as the Homily of Prayer earneſtly blames them, who abuſe holy times and places with intolerable ſuperſtitions, as hath been in uſe in the Church of *Rome*; ſo on the other hand, it doth not countenance

[t] *Taceat apparitio, advocatio delitiſcat; nihil eodem die ſibi vendicat ſcena theatralis.* l. 3. Cod. Tit. de feriis. *V.* Act for abrogation of Holy-dayes, 1536. *R.* Hen 8. *V.* K. *H.* 8. Injunctions. Hiſt. of Reform. Collection of Records, *l.* 3. *p.* 161. *Legum conditores feſtos inſtituerant dies ut ad hilaritatem homines publicè cogerentur tanquam neceſſarium laboribus temperamentum.* Sen. de Tranquill. c. 15.

tenance thoſe opinions which tend to eſtabliſh among us ſuch obſervances as were peculiar to the Jews. After the recital of the fourth Commandment in the Decalogue, our Church prays, *That our hearts be inclin'd to keep that Law*, therein rightly acknowledging a *moral equity*, that Chriſtians ſhould obſerve ſuch a proportion of time as hath been the practice of the Church: in which time all impediments to ſacred and religious duties, publick or private, are to be avoided according to the equity of the Divine Law, and the Precept of Gods Church.

The Moderation of our Church, in its judgment of the Lords Day, Biſhop *Bramhall* hath obſerved, from the Homily of the Church, as concurrent with his own judgment [u]: 1. *That the Homily denieth not the Lords Day the name of Sabbath: That it finds no Law of the Sabbath,* Gen. 23. *That the Homily finds no ſeventh Day Sabbath before* Moſes *his time: The Homily gives no power to the fourth Commandement, as it was given to the Jews, to oblige Chriſtians, but only as it was, and ſo far as it was a Law of nature: The Homily makes the firſt day of the week to ſignify the Lords Day: The Homily makes the end of changing the Weekly Feſtival of the Church to*

[u] Diſcourſe of the Sabbath, or LordsDay, p. 532.

to have been in honour of Chriſts Reſurrection: The Homily derives the Lords Day down from the Aſcenſion of Chriſt immediately. But the Homily doth expreſs, that P. 916.
the fourth Commandment doth not bind Chriſtians over-ſtreightly; Not to the external Ceremonies of the Sabbath; not to the rigorous part of it to forbear all work. As to the queſtion, By what authority this change was made, I find no cauſe to doubt (ſaith the Biſhop) *but that it was made by the authority of Chriſt; that is, by divine authority. 'Tis true, we find no expreſs precept recorded in Holy Scripture for the ſetting a-part the firſt day of the Week for the ſervice of God: Neither is it neceſſary, that there ſhould be an expreſs Precept for it founded in Holy Scripture, to prove it to be a divine right. The perpetual and univerſal practice of the Catholick Church, including all the Apoſtles themſelves, is a ſufficient proof of the divine right of it; that at leaſt it was an Apoſtolical Inſtitution and Ordinance, not temporary, but perpetual.*

§. 12. With the Feſtivals it may not be improper to join the notice of the Moderation of our Church, in reference to her *Muſick and Pſalmody*; wherein the Conſtitution of our Church ſheweth us the true

true temper of Religion, which as it is the moſt ſerious, ſo it is the moſt pleaſant of all performances, and is moſt ſuited to the nature, temper, and condition of man, in which joy and ſorrow have a very interchangeable intereſt; therefore S. *James* ſaith, *Is any afflicted, let him pray; is any merry, let him ſing Pſalms:* (*Jam.* 3. 13.) Accordingly in our Church, Prayer and praiſe fill up the meaſures of Divine Worſhip; and can there be any performance more pleaſant, than to join with, and imitate the Heavenly Hoſt in the high praiſes of God? Neither doth our Church judge it enough for us to make melody in our hearts to the Lord, but doth require us to ſerve God alſo with our [x] Voices and our hearing, and our affections raiſed by Pſalms, and Hymns, and Doxologies, and mutual incitements to praiſe God, and by muſical inſtruments alſo, where they may be had, that we may ſet forth the praiſes of God with all our faculties; and in the moſt elevated manner we are capable.

[x] *Omnes affectus ſpiritûs noſtri pro ſua diverſitate habent proprios modos in voce & cantu, quorum occultâ familiaritate excitantur.* S. Aug. Confeſs. 10. c. 33.

In our Church is propoſed to us great variety, in which we may entertain our chearful Devotion: for *Pſalms*, we have the divinely inſpired *Pſalms* of *David*, from whence every one, according to their

their condition, may be furniſhed with moſt excellent Forms of praiſe and joy in God, according to their ſeveral circumſtances.

For Hymns [y] *of Praiſe*, we have ſelect Forms taken out of Holy Scripture, or in uſe in the ancient Church; in the variety of which (with *Doxologies* alſo and *Hallelujahs*) we are entertained and delighted: We have alſo in laudable uſe, many excellent *ſpiritual Songs* [z] of more artificial compoſure [a]; ſo that we may praiſe God according to the utmoſt of our abilities.

[y] ὑμνήσαντες, S. Jo. 17.

[z] *carmenq; Chriſto quaſi Deo dicere ſecum invicem.* Plin. ſecundus ad Traj. Ep.

[a] *Peculiares quædam & magis artificioſæ Cantiones.* Bez. in 5. Eph. 19. *E re Chriſtianâ foret ſi In Eccleſiâ Cantiones ad populum intellectas ad uſum pietatis permitterent Præſules:* Wicelius p. 21.

With theſe the Moderation of the Church doth not only call off her people from vain, obſcene, and impious Songs, which do the Devils work in a ſure and inſenſible manner, which is to debauch and vitiate the diſpoſitions and natures of ſuch as uſe them: but hereby we are furniſht alſo *to ſpeak to our ſelves, and to admoniſh one another (as the Apoſtle exhorts) in Pſalms, and Hymns, and ſpiritual Songs, ſinging with grace, making melody in our hearts to the Lord* [b]. In which our

[b] Eph. 5. 19. Col. 3. 16.

Church, with the Apoſtle, doth chiefly endeavour to promote the grace and devotion of the heart, which is moſt worthy to inſpire our praiſe: The ſincere elevation of the Spirit, being the life of all our Pſalmody, even that half which makes the whole, without which the tongues of men and Angels (as without Charity) are like a ſounding braſs, or tinkling Cymbal. Where this grace of the heart is united with the melody of the Voice, we may entertain our ſelves with that joy in God, which is the moſt refined ſort of delight we can enjoy: We join with the Church Militant on Earth, and the Church Triumphant in Heaven: We make the beſt uſe of that gift of Speech which we have given us to interpret our thoughts by articulate voice, and ſtir up our own and others affections to ſet forth the high praiſes of the moſt Excellent Majeſty of God: whom it becomes us to ſerve not only with our nature, but our *skill.*

If we ought to praiſe God with melody, then a grave and ſolemn Muſick, which is uſeful to govern the melody, and alſo encreaſe it, may be uſeful to the praiſe and worſhip of God: and if perſons love what is coſtly, as well as uſeful, in

in their private Houſes, why ſhould any envy themſelves or others, ſome comely magnificence in the holy ſervice of God? eſpecially when ſuch an inſtrument may make our affections as well as our ſinging, more regular and compoſed.

Neither is this help to melody ever the worſe, becauſe *David* us'd it in the Holy Service of God: He praiſed God in the moſt excellent manner he could, upon Harp and Organ, and ſuch Muſical Inſtruments as were in uſe for the honour of God, and called upon others very earneſtly and inſtantly to praiſe God with the ſame: and it may be noted, that praiſing God by aſſiſtance of Inſtrumental Muſick was more ancient than giving the Law in *Sinai*, more ancient [c] than the Ceremonies of the Tabernacle or the Temple: Wherefore it is rather to be eſteemed the effect of natural Religion, than any Ceremonial Law of *Moſes*; of which, the Muſick *David* uſed was no part; and being never appointed, was never aboliſhed; (according to the miſtake of the *Geneva* Notes, and of many others from them, whereas they might have been taught otherwiſe from *Calvin* [d] himſelf, in his *Comment upon* Coloſſ. 3. 16. Where

[c] Exod. 15. 20.

[d] *Pſalmus ſit in quo concinendo adhibetur Muſicum aliquod Inſtrumentum præter linguam.* Calvin. in Col. 3. 16. & in Cap. 6. Amos v. 5.

he expoundeth a *Pſalm* to be that, in the ſinging of which, ſome *Muſical* Inſtrument is uſed beſide the tongue :) And in that *David* us'd the help of Inſtrumental Muſick (although there was no expreſs Command of God for ſo doing) much more among Chriſtians [e] (who are not required to look for particular Commands extraordinary) ſome things may be uſed as circumſtances and helps in the worſhip of God, which are not required by any expreſs Text of Scripture : So that from the example of *David*, we are neither bound up to a ſtrict imitation of every thing he did; neither doth the Church neglect his Example, where the reaſon remains the ſame; but makes uſe of its Chriſtian Liberty, as it judgeth moſt for edification and good order in the ſervice of God [f] : where may be obſerved the Moderation of our Church, in that Muſick is uſed not as of neceſſity, but of choice : And though the Pſalmody appointed in our Church, is that which recites the divine praiſes as much as may be in the words of the inſpired Pſalmiſts; although [*ſinging of Pſalms in meter is no part of our Liturgy*] yet great is the Moderation and condeſcenſion of our Church, in permitting an accommodation

[e] *Adverſus quoſdam Fanaticos qui cantum Eccleſiaſticum pro Antichriſtiano habent.* Vorſtius in Eph. 5. 19.

[f] *Curandum eſt ut ibi quoq; Muſica ſit digna templo Dei.* Eraſmus de amab. Eccl. Concord.

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in this matter to the most imperfect: as indeed the whole use also of Musick is in condescension to the imperfection of our state, because our affections are more stir'd up by the same means as our voices and melody are assisted. The Moderation of our Church may be further observed herein, in that 1. Nothing is ordered to be sung with instrumental Musick, but what is taken out *of Holy Scripture* [g]: 2. All is sung in the *Common language*: 3. The *Musick* only *governs* and moderates the Song, and encreaseth the melody: 4. Our Musick and Singing is such as S. *Austin* commended at *Alexandria*, nearer *pronouncing* than singing: designed wholly for *edification*, consistent with *gravity* [h] and Christian *simplicity*, answering the designs of Religion; framed not only for delighting the Ear, but affecting the Heart [i], and raising the Devotion: wherefore as it is in the 49. Injunction of Queen *Eliz.* *A modest and distinct Song is enjoined* [k], *such that the sentence of the Hymn may be understood. And for Organs or other Instruments of*

[g] *Extra Psalmos V.T. aliquid Poeticè compositum in Ecclesia canere vetatur.* Conc. Bracarens. Can. 30.

[h] *Ad gravitatem attemperatus cantus.* Calv. Instit. l. 3. §. 20.

[i] *Ut per oblectamenta aurium animus in affectum pietatis assurgat.* S. Aug. Confess. 10.

[k] *Itaq; operosam Musicam quæ figurata dicitur, auferri placet.* V. Reform. Leg. Eccl. de Div. off. c. 5. *V.* Vossium de viribus rythmi.

Mr Baxter's Chriſtian Direct. p. 412.

Muſick in Gods worſhip, they being a help, partly natural, partly artificial, to the exhilarating the ſpirits, for the praiſe of God; I know no argument to prove them ſimply unlawful, but what would prove a Cup of Wine unlawful, or the tune, and metre, and melody of ſinging unlawful.

And now we are diſcourſing of Melody, the uſe of *Bells* [1] among us deſerves our notice, ſince the Archbiſhop of *Spalato* hath taken particular obſervation, how choicely we are furniſhed in our Kingdom; for Aſſembling the Congregation, for teſtimonies of publick joy, and for pious admonition of Chriſtian people, to pray for ſuch as are departing this life; but among us, they are not us'd with any ſuperſtitions [m]: What Cardinal *Bellarmine* [n] calls only Benediction of Bells, is not after that manner as might make it be thought they are Chriſtned [o].

[1] *Ubi pulchriores & plures & magis ſonoræ etiam ad modos Muſicos confectæ Campanæ quam in Angliâ?* Spal. contra Suarez. c. 2. §. 27.

[m] *Nec Campanas ſuperſtitioſè pulſari vel in vigiliâ animarum, vel poſtridiè omnium Sanctorum qui dies non ita pridem geniis mortuorum ſacer erat.* Lib. quo Canonum, 1571. [n] *C.* Bell. *Apologia.* [o] *Centum gravam.* 51.

§. 13. Having obſerved the Moderation of the Church in its Feaſts, the ſame alſo is very true of its *Faſts:* The keeping up of the Feſtivals and Faſts in the Greek Church, hath been obſerved as a chief

chief means of preſerving the Chriſtian Religion from ſinking among them [p]: Our Church is neither ſo remiſs as not to give any Counſel or Command for Faſting, nor ſuffers any (not Miniſters) to appoint ſolemn Faſts without authority [q], neither is ſhe immoderate in what ſhe injoins, but obſerves its due meaſures as are moſt conducing to aſſiſt Meditation, Prayer, and the exerciſe of Repentance, and works of Piety. With Faſting we join Alms, and the Commemoration of what Chriſt hath done and ſuffered for us: And as among the Jews it was uſual for them voluntarily to faſt on that day yearly they buried their Parents; ſo in the Chriſtian Church, on the time that the Bridegroom was taken away, before the Paſchal Feſtivity, the Cuſtom hath been to faſt more or leſs. Some few times beſide are appointed as opportunities to call off the mind from the blandiſhments of ſenſe: Mortification and temperance we are enjoin'd by our Chriſtianity; and further, it appears to all moſt reaſonable, that there ſhould be ſome ſeaſons proper for Faſting and Mourning, which private perſons may

[p] *De Eccl. Gr. ſtatu hodierno, p.* 10. L. Canon. 72. 1603.

[q] *In obſervantiis afflictivis videtur providendum de aliquâ Moderatione.* Pet. de Aliaco in faſc. re. exp. *Jejunium Eccleſiæ non debuit abrogari, licebit moderari.* Wicelius in viâ Regiâ, p. 374.

appoint to themſelves [r]; much more the publick authority of the Church, for the common good of all. In which appointed Faſts, let us well obſerve, that the Precepts of the Church make no difference of meats, but require ſuch an abſtinence as may beſt ſubdue the fleſh to the Spirit. There are three ends of Faſting (ſaith the Homily) *To chaſtiſe the fleſh: That the Spirit may be more fervent to Prayer: and that our Faſt may be a witneſs with us before God of our humble ſubmiſſion to His Majeſty:* So that the difference of meats which we obſerve, is accidental to the Commands of the Church, and not at all directly intended in it, but left to every ones Chriſtian Liberty and choice [t], ſo long as the purpoſes of Religion before-mentioned be obſerved; and the Commands of Governours: Thus the Moderation of the Church leaves us here as ſhe finds us in our Chriſtian Liberty.

But we are to conſider, that it is part of the Chriſtian liberty of publick Governours, in Caſes left by God indifferent, therein to Command, eſpecially for publick good: So that it is the Law of the Kingdom only which ſtreightens and confines our liberty from meats at ſome particular times. While therefore it is the Law

[r] *Tantum tibi jejuniorum modum impone quantum ferre poteſ: ſint tibi pura, caſta, ſimplicia, moderata & non ſuperſtitioſa jejunia.* S. Hier. de vitâ cler. ad Nepotian.

[t] *Pro temporibus & cauſis uniuſcujuſq; non pro imperio novæ Diſciplinæ.* Tert. adv. Pſych. Cap. 2.

Law of the Kingdom, people muſt have a care of charging the Church with a ſuperſtitious difference of meats, becauſe the Church of *Rome* uſurps that power: The Statute indeed of Queen *Eliz.* provides concerning obſerving Lent, and alſo that Lent be not counted a Religious Faſt: that is, by the Statute, *None are to affirm, that any eating of fiſh, or forbearing of fleſh, is of any neceſſity for ſaving the ſoul of man, or that it is the ſervice of God, otherwiſe than as other politick Laws are:* for as the Homily [t] further expounds it: *The Laws of Princes are not made to put holineſs in one kind of meat or drink more than another, but are grounded meerly on policy: All ſubjects therefore are bound in Conſcience to keep theſe Laws:* Conſcience, I ſay, not of the thing which is in its own nature indifferent, but of our obedience we owe to Gods Miniſter. According to which ſenſe alſo muſt the Laws be underſtood, which reſpect the *Wedneſday* Faſt (called by ſome the *Jejunium Cecilianum* [u]) *If any perſon ſhould affirm it to be impos'd, with an intention to bind the Conſcience, he ſhould be puniſhed like a ſpreader of falſe news*; that is, to burden the Conſcience with a ſuperſtitious difference of meats: *or as of neceſſity, to bind the Conſcience by any*

[t] Homily of Faſting.

[u] *Quòd putetur Cecilii eſſe inventum.* De Schiſm. Angl. p. 172.

any Law equivalent to the eternal word of God: which are the words of the Advertiſement of Queen *Elizabeth*, in her order of Ceremonies, 1554.

Thus in the Viſitation Articles of King Edw. 6. *The manner and kind of faſting in Lent, and other days in the year, is but a meer poſitive Law, and therefore all perſons having juſt cauſe of ſickneſs* [x] *or other neceſſity, or being licenſed by the Kings Majeſty, may moderately eat all kinds of meats without grudge or ſcruple of Conſcience.*

[x] Ἐι μὴ δι' ἀσθένειαν σωματικὴν ἐμποδίζοιτο, Can. Ap. 69.

So careful is our Church according to the practice of the ancient Church, that the Faſts be obſerved with all juſt and equitable Moderation, leſt any fall *into an exceſs of abſtinence* [y]: But there is not one word in all the Liturgy, of the choice of meats.

[y] Τῇ ἀμετρείᾳ τῆς ἐγκρατείας. S. Baſil. M. ἀσκ. διατ. δ.

Neither is this poſitive Law of the Kingdom the worſe, but the better, becauſe it may be obey'd upon a *political account*; and alſo ſecondly, may be rendred uſeful to the ſpiritual ends of Faſting, namely, to bring the body under *ſubjection* to the ſpirit [z], which may juſtly make a Faſt, a Religious Faſt, as it ought to be; and thirdly, Upon a natural reaſon alſo; the Faſt of Lent happens luckily at ſuch a time of year, namely in *Spring*, when

[z] *Ut carnalis appetitus melius compeſceretur, &c. quare univerſa Eccleſia in hanc jejunii Anti-Paſchalis formam cito conſentit.* D. Beverigius: de jej. quadrag. l. 3. c. 9.

when moſt Conſtitutions may allow a greater Moderation in diet for *health*'s ſake: So we have been taught: But in *the morning Lectures againſt Popery* (Serm. 25. p. 119.) is aſſerted, *that the Phyſicians have unanimouſly taught, we ought leaſt of all to faſt in Spring, but to eat more largely, and that fleſh, and abſtain from fiſh*; from whence would be infer'd, *that thoſe who are for a Spring Faſt, are not only Anti-Chriſtian, but Anti-Phyſician*; and the note of remark there is, *It became the man of Perdition, not only to deſtroy our Souls but our bodies alſo:* I leave it undecided, whoſe skill is greateſt in this matter, thoſe Phyſicians, or this Divine: St *Chryſoſtom* in his Sermon of Faſting ſaith, *If we exactly ſearch the matter, we ſhall find, that it is the mother of health, and of the good habit of the body*, and ſaith he, *if thou believeſt not my words, ask the Sons of the Phyſicians about it* [a]; and for the time of the year, S. *Auſtin* [b] asketh, *In what part of the year more congruouſly can the obſervation of Lent be obſerved?* And the ancient *Therapeutæ* are memorable for their faſting in Spring, not only for the health of their Souls, but their Bodies. *The reſt let the Phyſicians ſpeak.*

[a] Παῦσαι τῶν ἰατρῶν τοὺς περὶ τούτου ἐρωτήσον.

[b] *In quâ enim parte anni congruentiùs obſervatio quadrageſimæ conſtituatu?* Ad Januar. Ep. 119.

I only add, that the practice of the Church,

Church, in reference to *Ember* and *Rogation Weeks*, is very pious and uſeful, and attended with great Moderation: For the putting people in mind of the ſtated times of Ordination, that by Faſting and Prayer we may all beſeech God for his Benediction on all that are to be ordained to his Miniſtery, is without exception.

So the Rogation Week is not appointed to cheriſh any ſuperſtitious fear of Prodigies, or inauſpicious accidents approaching, but carefully to promote the deſigns of Piety, Juſtice, and Charity, in a way far from ſuperſtition. For although ſome kinds of Proceſſions were put down: Yet *Perambulations and Circuits of the Pariſh* [c] *are retained, and at their return they are required to make their Prayers, and to give God thanks for his benefits:* and whereas in their other *Proceſſions* in time of Popery, they uſed to ſing unto many of their Saints, *Ora pro nobis:* ever ſince the *Injunctions* of 1541. [d] the ſuffrages which were adviſed, were rather, *Spare us good Lord, Good Lord deliver us.*

[c] Q. *Eliz.* Inj. 18, 19. *V.* Homilies for Rogation Week.

[d] *V.* Collec. of Records, Hiſt. of Ref. l. 3. p. 181.

Since therefore the Wiſe man ſaith, *There is a time to weep and a time to laugh, Eccleſ.* 3. 4. Since the Feſtivals and Faſts in our Church, are enjoin'd for ſuch excellent

cellent ends, as *promoting the ſervice of God and religious exerciſes*, and moderated alſo with all reſpect, to the conditions, neceſſities, and occaſions of humane nature and life, with all cautions againſt exceſſes in practice or opinion; it is heartily to be wiſhed, that all ſober and wiſe Chriſtians would be more careful of their obſervance: that we may not loſe all good order in this great corruption of the Age, in which ſo many inconſiderate people are regardleſs of holy times: and the Romaniſts frequently object, that many Proteſtants are never ſatisfied, till their reformations end in a quite oppoſite extreme. It is heartily alſo to be wiſhed, that thoſe who in their judgments do well allow ſuch appointments, were not ſo indifferent in their obſervance: *Happy is he that condemneth not himſelf in the thing which he alloweth*, *Rom.* 14. 22. And what God ſaid unto *Moſes* and *Aaron*, ought to be imprinted on all our minds: becauſe the reaſon of the command abides: *Speak unto* Aaron *and his Sons, that they profane not my holy Name, in thoſe things which they hallow unto me: I am the Lord.* Qu. *Eliz.* Injunc. §. 20. Can. 13.

But as for thoſe who will not *Faſt* nor *Feaſt* with us, If I may uſe the words of our

our Saviour (S. *Luke* 7. 31.) *Whereunto ſhall I liken the men of this Generation? They are like unto Children ſitting in the market place.*

For as when *John* the Baptiſt (according to the infinite wiſdom of God ſo ordering it) appeared in all mortification and ſelf-denial, as was moſt fit to prepare the way of the Lord: humble in his habit and behaviour, very abſtemious and ſparing in his diet and courſe of Life: that he might bring off the Jews from expecting a pompous Meſſias, which they, newly oppreſt by the Tyranny of the Roman power, were hugely inclined to promiſe themſelves: and after him our Bleſſed Lord came more ſociable and publick in his Converſation, to recommend his Doctrine and example more advantagiouſly unto all: Yet the men of that Generation, the Scribes and Phariſees on one hand, and the gentile Philoſophers on the other, would neither conform themſelves not comply with either diſpenſation; refuſing to enter into the Temple, by the gate of the Bridegroom, or by the gate of the Mourners; and inſtead of Piping or Dancing with their Fellows, as each reaſon of the time required; they rather fill'd the Market

place

place with loud complaints, or with their own diſorders: and inſtead of accepting of the greateſt wiſdom, in accommodation to themſelves; they highly cenſured, one while *John* the Baptiſt for his mortification (as *v.* 33.) another while our Bleſſed Lord for his Freedom (*v.* 34.) wherefore our Saviour compares them to Children, peeviſh Children; toſſing to and fro, and never well, full nor faſting. So of the ſame reſtleſs and unſatisfied humour, are the common excepters againſt the appointments of our Church.

One while, if we obſerve the Rules of the Church, in our abſtinence and retirements, and imitate *John* Baptiſts ſeverity, thereby to prepare the way of the Lord: At other Seaſons, if we imitate our Bleſſed Saviour in his blameleſs liberty, (albeit with ſuch Moderation and Religion as the Church requires): Yet both *the Church* for enjoining, and *her Sons* for obſerving thoſe Injunctions cannot eſcape the dint of their keeneſt *cenſures*. *But wiſdom is juſtified of her Children.*

CHAP.

Chap. X.

Of the Moderation of the Church in reference to the Holy Sacraments.

§. 1. *The Moderation of our Church raiſeth no ſtrife about words relating thereunto.* §. 2. *Her Moderation in what is aſſerted of the number of Sacraments.* §. 3. *In that her Orders for the Adminiſtration of the Sacraments are moſt ſuitable to the ends of their appointments.* §. 4. *In that our Church doth not make the benefit of the Sacraments to depend upon unrequired conditions.*

In reference to Holy Baptiſm, §. 1. *Our Church doth make nothing of the eſſence of Baptiſm, but the uſe of the invariable Form.* §. 2. *The Moderation of our Church toward Infants unbaptized. Her ſound and charitable judgment of ſuch as die after Baptiſm.* §. 3. *In ſome neceſſary cautions referring to the adminiſtration of Baptiſm.* §. 4. *Referring alſo to the ſuſceptors.* §. 5. *In what is required of them who adminiſter that Sacrament.*

In reference to the Holy Supper of our Lord, §. 1.

§. 1. *The same is with us celebrated in both kinds.* §. 2. *The Doctrine of Transubstantiation is rejected by our Church: not running to the other extreme of denying a real presence of Christ in the Sacrament.* §. 3. *The Moderation of our Church in complying with the necessity of the Age: but not with the Church of* Rome *and others, who require their people to communicate not so much as thrice a year.* §. 4. *Participation of the Holy Supper required after Confirmation, but not after the rigid Examinations of some, or the auricular Confessions of others: Neither is it made a private banquet.* §. 5. *In our Church there is not to be a Communication of the Eucharist without Communicants: The Moderation of the Church in other Rubricks referring to the Holy Communion.*

§. 1. OUR Church (according to that Moderation in which she excels) raiseth no needless strife or controversy about *words* or names [a] (particularly relating to the Holy Sacraments.) *The name of Sacraments* (saith the Homily [b]) *may in general acception be attributed to any thing*

[a] *Sæpe a. Eccl. Angl. professa est, de verbo nullam litem se moturam, modo pristina fides sit restituta.* Rex Jac. ad C. Perr.

[b] Homily of Com. Pr. and Sacram.

whereby

whereby a holy thing is ſignified: thus (as [c] *Chilingworth* noteth) *we uſe the names of* Prieſt *and* Altar, *and yet believe neither the corporal preſence, nor any proper propitiatory Sacrifice:* Yea, ſo exceeding moderate and prudent was the Church, that in the 7. *Canon* 1640. it abundantly cautions, leſt thoſe words be uſed otherwiſe than in a metaphorical and improper attribution [d]: Notwithſtanding all theſe juſt and careful explications, why ſhould our Church for the uſe of thoſe words, be traduced as reliſhing of Popery, any more than for favouring the Sabbatarian Doctrine, becauſe in the 70. *Canon* in Engliſh, the word *Sabboth* Day is uſed for the *Lords day* (and *dies dominicus* it is in the Latin Canons:) in the Homily alſo *of the time and place of Prayer*, 'tis called *Sabboth day*, that is the *Sunday, the Holy day of reſt:* and in King *Henr.* 8. *Act of abrogation* of certain days, it is ſaid, ſince the *Sabboth day* was ordained for mans reſt: and in Qu. *Eliz. Injunctions*, the ſame word is (as in the reſt) uſed in a general accommodation to the improper uſe of the *vulgar:* which clauſes mentioned are known to have been before this word

[c] *Chilingw. Pref. §. 24.*

[d] *In Liturgiâ Anglicanâ habemus quidem* Sacrificii *nomen*, offerendi *verbum*, *etiam* hoſtiæ *mentionem*, *ſed nihil magis adverſatur Miſſatico ſacrificio quàm tota hæc oratio.* Rivet. Gro. diſcuſſ. *Stan.* p. 220.

word (among ſome others) hath been ſet apart as one of the Shiboleths of a party: Whereas, rather the Moderation of the Church ſhould be taken notice of, which inſiſts not ſo much on the nicety of the word, as on the integrity of its ſenſe.

§. 2. Our Church receives none as proper Sacraments (*generally neceſſary to ſalvation*) but ſuch as are ſo: Which ſaid expreſſion contains a great deal of Moderation (notwithſtanding it hath been much cavill'd at by ſome of rigid principles) for our Church doth no where aſſert the receiving ſo much as the true Sacraments to be *always* to every one particularly and *abſolutely* neceſſary to Salvation. *Our Church* (ſaith Biſhop *Branthal*[e]) *receives not the Septenary number of Sacraments, being never ſo much as mentioned in any Scripture, or Council, or Creed, or Father, or ancient Author, firſt deviſed by* Peter Lombard, 1439. *Firſt Decreed by* Eugenius *the* 4th 1528. *Firſt confirmed in the Provincial Council of* Senes, 1547. *and after in the Council of* Trent. *The word Sacrament is taken largely, and then waſhing the Diſciples feet is called a Sacrament, then the ſprinkling of aſhes on a Chriſtians head is called a Sacrament, then there are*

[e] To M. Militier

God knows how many Sacraments more than 7. Or elſe it is taken for a viſible ſign inſtituted by Chriſt, to convey and confirm inviſible grace, to all ſuch partakers thereof, as do not ſet a bar againſt themſelves, according to the analogy between the ſign, or the thing ſignified: and in this ſenſe, the proper and the certain Sacraments of the Chriſtian Church, common to all, or in the words of the Church, generally neceſſary to Salvation, are but two, Baptiſm and the Supper of the Lord: more than theſe S. Ambroſe *writes not of in his Book* (de Sacramentis) *becauſe he did not know them.* And here it may not be improper to add thoſe memorable words of S. *Auſtin*[f] which were recited in the *Articles* of Religion, 1552. publiſhed by King *Edw.* 6. and are cited alſo in our *Homily* of Sacraments: *Our Lord Jeſus Chriſt hath knit together a Company of new people, that is, Chriſtians, with Sacraments moſt few in number, moſt eaſy to be kept, moſt excellent in ſignification, as are Baptiſm and the Lords Supper:* beſide which two Sacraments of the New Teſtament, our Church appointeth no other way of ſolemn engagement to Chriſtianity.

[f] *S. Aug. Ep. ad Januar.* 118.

§. 3. The Holy Sacraments among us are

are adminiſtred in ſuch order preſcribed as is ſuitable to the end of their appointment: Our Church moſt ſtrictly holding to what is of Divine Inſtitution, and adding nothing which is humane to the Sacraments themſelves: nevertheleſs, the Prayers, and Bleſſings, and Exhortations, and what is enjoin'd, promote the true deſign of the adminiſtration: In which the Moderation of our Church holds a juſt *mean* between thoſe who deny the Church any uſe of its Chriſtian Liberty, and between the intolerable exceſſes of the Church of *Rome:* yet ſo very moderate is our Church in this particular, that the *Lutheran* Churches cannot compare themſelves with her for Moderation: for they retain *Exorciſm* and other Ceremonies in uſe with their Sacraments; beſide their peculiar doctrines and uſages referring to the Holy Supper.

§. 4. Our Church doth not make the *efficacy of the Sacraments* to depend upon the bare adminiſtration, whether the mind be well prepared or no: I dare not ſay that moſt Romaniſts generally mean ſo by the *Opus Operatum* in the Council of *Trent* [g], but the Explanations of ſeveral come to no leſs.

[g] *Concil. Trid. Seſſ. 7. Can. 8.*

In our Church, although the due qualification of the receiver be required, and the Authority of him who administers: yet the effect of the Sacraments is not made to rely upon the present *intention* [h] of the Minister, or his own inherent worthiness: *The Sacraments being effectual by virtue of Christs Institution and promise, though they are ministred by evil men* [i].

[h] *C. Tr. S. ff. 7. Can. 11.*

[i] Article of Rel. 26.

More particularly in reference to the Sacrament of Holy Baptism.

§. 1. The Moderation of our Church judgeth nothing to be of the Essence of that Sacrament, but the *invariable form* of Baptism: Neither the sign of the *Cross* (*Canon* 30.) *nor* any words, Prayers, or usages: *nor* the intention of the Minister: *neither* is the Consecration of Water used in our Church as of necessity, but in reverence to the Sacrament.

§. 2. Such is the Moderation of our Church, it doth not censure, nor pass any judgment on the condition of Infants who die *unbaptized*; however their condition be worse: so in our *Subscription for University Preachers at* Cambidge, *We testify that we will not enter into judgment of such as die without Baptism, when it cannot conveniently be used:* for according to the

the good pleaſure of God, his extraordinary help is often found, when the help of man doth fail: (and the great danger juſtly ſuppoſed by us, is upon the contempt of Gods Ordinance, and Holy Inſtitution: but when the failure is of unavoidable neceſſity, our Church charitably teacheth us to refer ſuch to the ſure mercies of God:) [k] *which makes more ſtrongly againſt the Romiſh Limbus Infantum.*

[k] Biſhop *Bramhals* Diſcourſe of Perſons dying before Baptiſm, *fol. p.* 981.

But of Infants *who are baptized*, and die before the Commiſſion of actual ſin, our Church doth paſs a judgment of *Charity* for the comfort of Chriſtian Parents, and for the due honour of the Divine Sacraments, which is this: [l] *It is certain by Gods word that Children which are baptized before they commit actual ſin are undoubtedly ſaved.*

[l] Articl. 27. Rubrick after Bapt. Ch. Cat. Homily of Salv. 1 Part. *Libertas Eccleſiaſtica*, l. 1. ch. 5.

§. 3. Our Church according to great Moderation and care doth caution that dipping or *immerſion*, be very diſcreetly and warily performed: and becauſe of the *Clime*, our Church doth admit of pouring *or* ſprinkling water upon the Child. (See the Rubrick immediately before Baptiſm) And although publick Baptiſm be expreſly required where it can be had, yet in caſe of *neceſſity*, our Church

doth moderately admit of *private Baptism* [m], in any decent place and time [n]: for which there is a ſpecial Office: Requiring nevertheleſs, that people be admoniſhed, that it be not done but upon great cauſe and neceſſity compelling: and that it is expedient that the Child be brought to the Church: whereas the Directory did forbid very uncharitably all private Baptiſms: notwithſtanding moſt of its followers now adays, admit only private Baptiſms. *Nor can I ſee* (ſaith biſhop *Sparrow* [o]) *what can be reaſonably objected againſt this tender and motherly love of the Church to her Children, who chuſeth rather to omit ſolemnities than hazard Souls. Which indulgence of her cannot be interpreted any irreverence or contempt of that venerable Sacrament, but a yielding to a juſt neceſſity.*

Yea, ſuch is the Moderation of our Church, as ſhe hath made ſundry alterations in accommodation to the time, ſo ſhe hath when occaſion required, made ſome additions in its Offices: particularly, becauſe of the growth of Anabaptiſm, through the prevailing licentiouſneſs of the times, our Church [p] hath compiled a peculiar Office for Baptizing ſuch as are of *riper* years, which is alſo uſeful for the baptizing

[m] Canon. 69. 1603.

[n] *Sedulò legibus Eccl. proviſum eſt, ut quovis tempore & loco baptizandi infantes eſſet facultas.* Rex Jac. ad C. P.

[o] *Rationale, p.* 302.

[p] *V.* Preface to the Liturgy, and the Office of Baptiſm, &c.

baptizing of Natives in our Plantations, and others converted to the Faith. Wherein the care of the Church is alſo to be noted in requiring *Sponſors*, whom the Office calls *their choſen Witneſſes, who are to call upon the perſons baptized, to uſe all diligence to be rightly inſtructed*, &c. So that no burden lyeth upon the Sureties, but what may be reaſonably complyed with: Neither is the uſe of Sureties, nor their promiſe in the name of the perſons baptized, made by our Church any neceſſary condition of Baptiſm.

§. 4. In our Church, thoſe who are not ſecular perſons, are *not* forbid to be *God-fathers* (as in the Church of *Rome* [q]) nor are any ſuſceptors ſuppoſed to contract any *affinity*, as that ſuch an undertaking ſhould hinder *marriage* between the Sponſors and the perſons baptized (if otherwiſe it be lawful.)

[q] *V. Rituale Ro. de Bapt.*

§. 5. Although in our firſt Rubricks, in Caſe of neceſſity, great liberty was allowed for baptizing, *when* a Miniſter could not be at hand: yet the ſaid Permiſſion, Dr *Abbot* in his *Prelections* 1598. [r] aſſures us, was only in accommodation to the time; and that the Governours of the Church did deſign from the firſt, the reformation thereof by little and little: which

[r] *V.* Archbiſhop *Whitgift, c. 7. c. tract. 9. c. 3.*

which right adminiſtration of this Sacrament is at length vindicated to the Miniſters of Gods Church: without that wondrous number of Ceremonies (in Exorciſm, Exſufflation, uſe of ſalt, ſpittle, inunction, *&c.*) in the Church of *Rome* required; unleſs in danger of dying, and then the Church of *Rome* allows any Woman, or Lay Perſon, or Heathen, or Heretic, to baptize the Infant (in ſome caſes *before* it be born [r]) from all which inſtances may be obſerved the juſt Moderation of our Church between the extreme Sects of the Papiſts and the Anabaptiſts.

[r] *Si Infans ex utero caput emiſerit baptizetur in capite.* V. Rituale Ro. de Bapt.

In reference to the Holy Sacrament of the Euchariſt.

§. 1. The Moderation of the Church appears, in that the ſame is reverently celebrated in *both kinds*, both according to the ancient practice of the Church for 1300. years, and according to the expreſs command of our Lord to his Diſciples, Matt. 26. 27. *Drink ye all of this Cup*, &c. [t] although (with a *Proviſo to the contrary notwithſtanding* [u]) the Church of *Rome* remands the Cup from the Laity.

[t] 1 *Cor.* 10. 17. *V. Vulg. Tranſl.*

[u] *Licèt Chriſtus Dominus ſub utrâq; ſpecie &c. Hoc non obſtante.* Syn. Conſtantienſe, Can. 13.

Now for a ſpecimen and admirable ſample of the Moderation of the Roman Church: (At the inſtance of ſome Princes

ces for the Conceſſion of the Cup): the Council of *Trent* ſets forth a *Teſt*, which is called the *conditions* on which the uſe of the Cup is granted [x], namely, *That ſuch as would Communicate in both kinds, do in all other matters, referring to that Sacrament, and all the other five Sacraments, (alſo in every thing referring to Faith, and Doctrine, and Rites) agree in heart and confeſſion of mouth with all things received in the Roman Church, and all the decrees of that Council made or to be made: exhibiting all duty to the Pope as the univerſal Biſhop of the Church*, &c. Such gainful and advantageous bargains will they be ſure to make for themſelves, and the keeping up their uſurpations, before they will allow any conceſſion, or mitigate any extreme rigour, in their moſt unwarrantable practiſes, or they will not fail to annex ſuch conditions as ſhall render their conceſſions ineffectual.

[x] *V. Conc. Trid. Seſſ. 22. V. Chemn. Exam. de conceſs. Cal.*

§. 2. The Doctrine of *Tranſubſtantiation*, which the Church of *Rome* receives as an Article of Faith, abſolutely and ſimply neceſſary to Salvation, and propounds it to be received by all under a terrible *Anathema* [y], is by our Church plainly denied, as contrary both to Holy Scriptures,

[y] *Conc. Trid. Seſſ. 13. Can. 2.*

Scriptures, and all teſtimonies of venerable antiquity; and as a doctrine liable to grievous conſequences[z]: which judgment of our Church may appear to them that peruſe our *Articles* (28, 29.) *Order of Communion*, *Rubricks*, *Homilies*; ſeveral *Statutes* of the Land: particularly the late Statute, wherein is provided, that all that are in office, do declare, *that they do believe, that there is not any Tranſubſtantiation in the Sacrament of the Lords Supper, or in the Elements of Bread and Wine; at or after the Conſecration thereof by any perſon whatſoever:* yet ſuch is the accurate Moderation of the Church of *England*, in avoiding one error, it runs not into other extremes; for *in the Office of the Holy Communion*, in the *Church Catechiſm*, in the *Apology for the Church of England*, is aſſerted, *the real preſence*[a] of Chriſt in the Sacrament, according to Scripture, and the judgment[b] of the Church of God: but the particular *mode* and manner thereof (any otherwiſe than that it is *ſpiritual*, *myſtical*, and *ſacramental*) the Church of *England*, according to the ſame Rule and practice of the Catholick Church, doth not too curiouſly pry into or ſearch. (See *Ch.* 5. §. 6.)

[z] *V. Hiſt. Tranſubſt. à Jo. Dunelmenſ.*

[a] Archbiſhop *Uſher*'s Serm. 18 *Febr.* 1620.

[b] *Patres dehortantur à quæſtione* τῆς τρόπου. *Hâc piâ Moderatione ſi Rex & Eccl. Angl. utuntur, quæ invidia?* R. Jac. ad C. Per.

§. 3.

§. 3. As the Church of *England* doth earneſtly and paſſionately invite, and expoſtulates with thoſe of her Communion *to frequent the Holy Sacrament:* as in the *exhortations* before the Holy Communion; in the Concluſion of the *Homily* of the place and time of Prayer: and in Q. *Eliz. Articles* for Doctrine and Preaching, all Miniſters are required to excite the people to often and devout receiving the Holy Communion [c]; and in *Colleges* and Collegiate Churches, the Holy Communion is required to be adminiſtred every *Sunday*, *unleſs* there be reaſonable cauſe to the contrary [d]: and on the firſt or ſecond *Sunday* of every month: So alſo the Church of *England* doth lay its general Command, according to great Moderation, in requiring every one *thrice* at leaſt every year to Communicate [e]: *well tempering* her Injunction, in accommodation to the neceſſity of the Age, *between* the earneſt practice of devotion which was in the Primitive Church [f] (when they commonly Communicated

[c] *V. Librum quorundam Canonum* 1571. *Jam vero ſingulis menſibus cœnam celebrari maximè nobis placeret.* Calvin. Ep. p. 452.

[d] *V.* Rubr. 4. after H.C. Canon. 23. *V.* Rubr. 8. after H. C. Canon. 21. 1003. Rubr. 8. after H. C.

[e] *Qui in natali D. Paſchate & Pentecoſte non Communicant, Catholici non credantur.* Conc. Agath. Can. 18.

[f] *Quando Domini noſtri adhuc calebat cruor, & fervebat recens in credentibus fides.* S. Hieron. ad Demetr. Ep. 8.

ted at leaſt every Lords Day and Feſtival :) and *between* the remiſsneſs of the Church of *Rome* [g], which expreſly requires all of her Communion, to celebrate but once every Year [h], and the followers of the Directory, who for many years together lamentably neglected the adminiſtration and participation of the Euchariſt [i] as (beſide our own memory) Mr *Prin* often teſtifies : and the Hiſtory of the Times ſoon after the Reformation, tell us of ſome who from adoring the Elements fell to contemn them , wherefore there iſſued out a *Proclamation* [k] concerning the irreverent talking of the Sacrament.

[g] *Dolemus tantam Chriſtianorum incuriam ut ſemel tantùm in anno ſumant,&c.* Concil. Rhem. 1583.

[h] *In* Pentecoſte *varior eſt Communio; & ideo fortaſſe Concilium Trideutinum hoc tempore nuptias ſolennes fieri permiſit.* C. Bellarm. de Matrim. Sacram. l. 1. c. 31.

[i] *V. Cœna q. κοινή. V.* S. *Eccl. Angl. Vindic. c.* 3.

[k] *Fuller's* Eccl. Hiſ. p. 387.

§. 4. As our Church offers the Holy Euchariſt only to thoſe who have given due teſtimony of their knowledge and Chriſtian belief, in having been confirmed by the Biſhop [l] : So it requires that none be admitted Godfathers or Godmothers, at Chriſtening or Confirmation, but ſuch as have received the Holy Communion. Yet becauſe S. *Paul* remits every particular Chriſtian to a Self-examination, without

[l] *V.* Rubr. after Confirm. Injunctions of King *Edw.* 6. Canon 29.

without any order, either to Miniſter or Lay-Elder, to exclude any from the Holy Communion, upon their Examination: therefore the Moderation of our Church is ſuch, it doth not depreſs adult Chriſtians below the order of perſons firſt to be Catechiz'd, requiring them to ſuch rigid Examinations as have been ſometime uſed (like the auricular Confeſſions of the Romaniſts:) among which Examiners of the adult Profeſſors, the being of a party hath been too often the note of preparation for their Church Communion: Neither doth our moſt moderate Church, judge any uncapable of the Sacraments, whom ſhe judgeth not unworthy of her Communion [m]: *We muſt take heed*, ſaith the Homily, *leſt of the Memory it be made a Sacrifice: leſt of a Communion it be made a private eating.* Wherefore as the redemption of our Lord is offered to all that do not wilfully reject ſo great grace, ſo is the Holy Communion in our Church, to all that are not unfit to receive it: And ſuch as are, the Church is not wanting to admoniſh and forewarn [n]; and takes all due care to provide againſt their intruſion: (as the general corruption of mankind now doth admit) according to the Rubrick and Canon [o], concerning *Notorious*

[m] Homily of the Sacrament.

[n] *V.* Exhorta. and Admon. before the H. C.

[o] Canon 26.

Notorious Offenders: On which Biſhop *Andrews* his note was, *Our Law will not ſuffer the Miniſter to judge any man a notorious offender, but him who is ſo convinced by ſome legal ſentence.*

§. 5. Our Church of *England* doth not admit any *private Maſſes* [p], which in the Church of *Rome* are multiply'd, without Communicants, out of which they ſuck no ſmall advantage [q]; whereas our Church in great Moderation appoints the Sacraments to be freely adminiſtred, without any charge for their miniſtration, and alſo at every Celebration there is required *a convenient number of Communicants* [r], as in the *Communion for the ſick* [s], there are always to be three or two at the leaſt; except in caſe of contagion: And in caſe that thoſe who ſincerely deſire to Communicate are lawfully hindred; the Moderation and wiſdom of our Church hath preſcribed a moſt pious inſtruction for the ſick perſon, ſuch as may at once moſt exceedingly ſatisfy and comfort.

[p] *Conc. Trid. Seſſ.* 22. *Can.* 8. 39 *Artic.* 31. Hom. of Sacr.

[q] *Minuatur ingens turba quotidiè miſſantium propter ſaginandum aqualiculum duntaxat.* Wicelii Meth. Concord. c. 5.

[r] 2d Rubr. after H. C. Rubr. before Com. for ſick. Laſt Rubr. after H. Com. for the ſick.

[s] 2d Rubr. after the H. C. for the ſick. Canon 71. 1603.

CHAP.

CHAP. XI.

Of the Moderation of the Church in reference to other Rites and Uſages.

§. 1. *The Moderation of the Church in its Judgment and uſe of* Confirmation.

§. 2. *Concerning* Matrimony, *allowing her Clergy to marry: affording opportunity of voluntary celibacy in our Univerſities, according to a commendable moderation. Undue degrees of Marriages, and ſome particular Times forbid*, &c.

§. 3. *In reference to* Holy Orders. 1. *The Moderation of the Church in her Conſecrating Miniſters.* 2. *In taking care to have them be as they ought to be, both before and after Ordination, with good effect.* 3. *Yet if not ſo great as is deſired, why the Church ought not to be accuſed.* 4. *In retaining ſuch Orders of Miniſters in the Church as are Primitive.* 5. *The Moderate Judgment of the Church concerning ſuch as have been ordain'd in the Church of* Rome, *and elſewhere.* 6. *Our Church endeavours to preſerve all due regard to what-ever is conſecrated to God.* 7. *The Power of*

the Keys aſſerted in our Church with due moderation.

§. 4. *Of* Penance. 1. *The Moderation of our Church, between thoſe who ſleight* Penance, *and thoſe who explain it extravagantly.* 2. *The Confeſſion of our Church which is required, is ſuitable to the deſign of Repentance.* 3. *The Seal of Confeſſion in our Church is as ſacred as it ought to be.* 4. *The uſe of External Penance in our Church, according to due Moderation.* 5. *The uſe of* Abſolution *in our Church maintained according to a juſt temper.*

§. 5. *For* Viſitation of the Sick. 1. *The worthy care of the Church therein, and ſome Inſtances of its Moderation referring thereunto.* 2. *Our Churches care for preparing thoſe who are of her Communion for Death, without extreme Unction in uſe in the Church of* Rome. 3. *Many Inſtances of the Moderation of the Church, referring to the* Burial of the Dead.

§. 1. OUr Church in its judgment and uſe of *Confirmation*, holds a juſt Moderation, between thoſe who reject the uſe of it, and others who make it a proper * *Sacrament:* It being received

* *Conc. Tri. Seſſ. 7. Can. 1. de Confir.*

received as a holy and uſeful Rite perpetually expedient, tho not of neceſſity to * Salvation: With which our Church doth not join Chriſm or Unction; as in Baptiſm alſo we uſe not Oil, (there being no mention of either in Scripture, or in Primitive Antiquity for ſuch purpoſes).

* V. Inſtit. of a Chriſtian Man.

Neither is the baptized Perſon brought to Confirmation, till every ſuch a one be of competent *years of underſtanding*, ſolemnly to take upon him the obligation entred into in Baptiſm; which being duly performed, the Biſhop doth *impoſe* his Hands on every of them, with Prayer and Bleſſing: Which is the order of our Church, for the honour and dignity of *Epiſcopacy*, according to primitive and ancient † practice: Altho ſuch is the moderation of our Church, that its Preſbyters are taken into ſome ſociety with the Biſhop generally in thoſe Miniſteries.

Hic mos fuit ut Chriſtianorum pueri coram Epiſcopo ſiſterentur Calvin. *Inſt. l. 4. c. 19 § 4. Laudo: & reſtitutam in purum uſum velim.* ib. V: Bez. *in* Hebr. *c. 6.*

† *Qui in Eccleſiis baptizantur præpoſito Eccleſiæ efferuntur.* S. Cypr. *ad* Jovin.

Neither is any in our Church to be admitted to the Holy Communion until ſuch time as they are confirmed, *or* be *ready and deſirous* to be confirmed:

Profeſſio baptizatorum infantium per ſuſceptores facta, in puberibus und congregatis ſolemni ritu renovetur. VVicelii Meth. Concord. *c. 4. Canon. 60. & 61. 1603.*

So wiſely moderate is our Church to accept of a true preparation, and ſincere deſire of Confirmation, when in ſome caſes it cannot be had, either through the lamentable neglect of thoſe who ought to * perform it, or thoſe who ſhould deſire it be performed: It was a diſcipline of the *Helvetians* to forbid the Bannes of *Marriage* to ſuch as could not give a good account of their Catechiſm: which ſoon made all who had a mind to Marriage, to be very diligent in learning their Leſſons by heart: And by a Canon of a * Council in *France*, None were to be admitted to the Euchariſt or † Matrimony, but ſuch who had been Confirmed: The ſame, if well lookt into, is indeed a *Canon* alſo of our ‖ *Engliſh Church. Eſpecially they ſhall warn young Folks, not only Men, but alſo Women, that it is provided by the Laws, That none of them may either receive the Holy Communion, or* be married, *or undertake for a Child in Baptiſm, except they before have learned the*

* *Si in hoc Epiſcoporum negligentiâ peccatum eſt habitum, negligentia damnetur, non id quod per ſe bonum eſt.* Vincelii Meth. *Concord. c.* 8.

* *Conc. Biturican. ſ.* 1584.

† *Nec enim alia adverſus fœdiſſ. ignorantiam via reſtabat, niſi Maritalis tori ſitis in ſubſidium Vocaretur.* Hammondus *de Confirm. c.* 2. §. 11.

‖ A Book of certain Canons. 1571.

the Principles of Christian Religion, and can fitly and aptly answer to all the parts of the Catechism.

Neither is this Rite among us degenerated into a practice of meer Gain and Covetousness, as *Spalatensis* complain'd of the Church of * *Rome*: (where Confirmation with Chrism is made such a Sacrament as they think confers a greater Grace than the true Sacrament of † Baptism:) *But the Moderation of the Church hath restored the Ancient Primitive Rite of* Imposition of Hands, *which for many hundred years hath been extruded from the Romish Confirmation by other superstitious* || *Ceremonies.*

* *De* Rep. *Eccl. l.* 5. *c.* 12.

† V. Chem. *Exam. de Confirm. p.* 69.

|| *Libertas Eccles. l.* 2. *c.* 4. §. 3.

§. 2. The Moderation of the Church of *England*, in what relates to *Marriage*, chiefly appears in that it esteems Matrimony honourable *in* * *all*; and particularly also in *Priests* and Ministers of the Church: and to make Vows of perpetual Virginity, our Church doth rightly judg there is no Obligation: Our 32 Article thus declares; *Bishops, Priests, and Deacons are not commanded by God's Law, either to vow the state of single Life, or to abstain from Marriage; therefore it is lawful also for them, as for all other*

* *Dei Ordinationem nulla lex humana, nullum votum potest tollere.* Conf. Aug.

Christian Men to marry at their own discretion, as they shall judg the same to serve better to Godliness. To the same purpose is the Injunction of Q. *Elizab.* 1559. In all which our Church followeth the Judgment and Practice of the *Apostles* * who were most of them married Men, as S. *Ignatius* † and S. *Chrysostom* || and other of the Ancients deliver: And also the *Apostolical* (*a*) Canons, and sundry General Councils of greatest Authority. Very many of the *Roman* Communion also having largely confessed the same. Tho the contrary was introduced by the worst of Popes, (*Hildebrand* *) thereby to secure the worldly Interest of the *Roman* See, as if, for the good of the Church, Man could be wiser than God: Wherefore nothing hath been more lamentably notorious than the horrid impurities and tumults || which the different imposition hath caused

* *Christus Apostolos non Virgines elegit nisi unicum* Joannem. Spalatens. *l.* 2. *c.* 10.

† ὡς Πέτρου καὶ Παύλου καὶ τῶν ἄλλων Ἀποστόλων τῶν γάμοις προσομιλησάντων. S. Ign. *Ep. ad* Philad.

|| S. Chrys. *Hom.* in *Tit.*

(*a*) Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω *Can.* 5. *Apost.* V. Zoran. & Balsam.

* *Hoc Insuave jugum nostris imponere Christus Noluit: ist id onus quod adhuc quam plurima monstra Fecit, ab audaci dicunt pietate repertum.* Mantuan *l.* 1.

|| *Quare ex nimis rigidâ exactione*, &c. *gravissima scandala.* Cassand. *de Calib.* Sacerd.

ſed in ſundry places, particularly in this Realm, (in and ſoon after the times of *Anſelm* Arch-Biſhop of *Canterbury*.)

And to make the Moderation of our Church the more confeſſed in this Matter; It is manifeſt that what was anciently commendable in the *Monaſtic* * *Life*, may conveniently be practiſed, by ſuch a voluntary and uſeful celibacy as may be enjoyed in either of our famous *Univerſities* in this Kingdom.

* S. Auguſtini *tempore Monaſteria erant liberæ Collegia: poſtea corruptâ diſciplinâ ubiq; addita ſunt vota cæteraq; impia. Opiniones. Conf.* Auguſt.

§. 2. The degrees of forbidden Marriages are determin'd by the Eccleſiaſtical Laws of *England* according to an Excellent * Moderation: As appears from the Table of *Matthew* Lord Arch-Biſhop of *Canterbury* 1563. confirmed by ſundry Statutes and Acts of Parliament, and by the 99 Canon 1603. commanded to be ſet up in our Churches. Wherein the forbidden degrees are interpreted according to ſuch juſt Rules as are common to both Sexes equally.

* *V.* Articles of Q. *Eliz.* 1564 *V. Libr. quoque Canonum. Can.* 99. 1603.

2. The ſame effect (for making any degrees unlawful) is attributed to Affinity as to Conſanguinity: becauſe the Huſband and Wife *are one fleſh*, *Gen.* 2. 24.

Neither is any degree forbid by our Canon, but what was forbid in the 18*th* and 20*th* Chapters of *Leviticus*, by the Law of God: either in expreſs terms, or (which is all one) by divers neceſſary Conſequences, from Likeneſs, Parity, or Majority of Reaſon: The ſame was provided by that Clauſe of the Statute, 32. *Hen.* 8. *cap.* 38. which is chiefly inſiſted on by way of Exception. *Viz.*

That no reſervation or prohibition, God's Law except, ſhall trouble or impeach any Marriage without the Levitical Degrees: Which plainly imports, that all Marriages within the Levitical Degrees, ſhall be troubled and * impeached, tho there were no exception againſt them by any other Law of God.

* *V.* Table of Inceſtuous Marriages. Printed 167⅞.

Even within theſe degrees of inceſtuous Marriages, the Biſhop of *Rome* takes upon him to *diſpenſe*, to the great enlargement of his Authority and † Revenue: and to make way for his Diſpenſations, he remits where God hath confin'd, and binds up where God hath enlarged, making ſuch Spiritual Cognations || to the hinderance of Marriage, as have no foundation in Holy Scripture or Reaſon: as between the *Suſceptors* in Baptiſm

† *V. Reform. Leg. Eccl. de gradibus in Matri. prohib. c.* 3. & *c.* 7.

|| *V. Centum gravamina Germ.*

Baptiſm and Confirmation, and the Perſons they anſwer for: Not to aggravate the ſeverity of the Canon in the Council of * *Trent*, toward the Innocent Perſon after *divorce* in caſe of † Adultery.

* *Conc. Trid. Seſſ. Can. 7. Neque n.*

† *Reform.*

uſque adeo debet integra perſona crimine alieno præmi. Leg. Eccl. de Adulteriis & Divortiis, c. 5.

§. 3. The *prohibited Times* of Marriage are alſo with much liberty declared: and the Diſpenſations alſo from the general Rule, are with great Moderation allow'd: There is alſo a particular Canon, whereby a Moderation of thoſe Licenſes is provided, and the Celebration of Matrimony is indulged, without the three dayes publiſhing of * the Bannes.

* Can 62, 63, & 101. 1603. *Has cautionis leges non improbamus. Altare Damaſc p. 88*

§. 4. Matrimony, tho it be owned a Rite, in which the Civil Societies of Men are naturally intereſted; yet becauſe it is for the ſupply of the Church, as well as for enlarging the Civil Polities of Men, the ſolemnity of Marriage is only to be performed by the *Miniſters* of God's Church * (among us) both for the more venerable Solemnity, and for the bleſſing of the Church, as hath been the

* *Ipſum conjugium benedictione ſacerdotali ſanctificari oportet.* S. Ambroſ. *Ep.* 70.

the conſtant practice of the Church, and of *Chriſtian Kingdoms: and *L'eſtrange* (in the *Alliance of Divine Offices*) highly extols the admirable Piety and Wiſdom of our Church in appointing the Wife to be received from the hand of the Prieſt. *The Miniſter* (ſaith the *Rubric*) *receiving the Woman at her Fathers or Friends hand, ſhall cauſe*, &c. *which excellent mode he thinks proper to ſignify how a good Wife is from the Lord. In all Reformed Churches* (ſaith D. *Durell**) *Matrimony is celebrated in the public Congregation, and by the Miniſter.*

* *Sponſus & ſponſa cum benedicendi ſunt a ſacerdote offerantur in Eccleſiâ. Conc.* Carthag. 4. c. 13.

* Sect. 2. §. 57.

§. 3. In reference to *Holy Orders*, our Church obſerves an excellent Moderation.

1. Our Church always maintains a ſeparate viſible Order of Men, as not only comly and convenient, but neceſſary for the Function of the Miniſtry. *It is not lawful* (ſaith the 32 Article) *for any Man to take upon him the Office of public preaching, or miniſtring the Sacraments in the Congregation, before he be lawfully called and ſent to execute the ſame*, &c.

2. We muſt take notice of the excellent

lent deſign of our Church (which is in a high meaſure attained) to have ſuch Perſons ordered and ſeparated for that Office, who are duly qualified for their Learning, Piety, and ſound Doctrine: The excellent deſign, and extraordinary care of the Church, appears in her wiſe and prudent Canons in that behalf, and the ſtrict enquiries and admonitions of the Church, of which her Ordinals moſt particularly give an account. After their Ordination alſo, Of the Exemplary behaviour of the Clergy, our Church hath taken all the care that may be: ſee we for inſtance that excellent Canon.

No Eccleſiaſtical Perſon ſhall at any time, other than for their honeſt neceſſities, reſort to any Taverns or Ale-houſes, neither ſhall they board or lodge in any ſuch places: Furthermore, they ſhall not give themſelves to any baſe or ſervile labour, or to drinking or riot, ſpending their time idly by day or by night, playing at Dice, Cards, or Tables, or any other unlawful Game; but at all times convenient they ſhall hear or read ſomewhat of Holy Scriptures, or ſhall occupy themſelves with ſome other honeſt ſtudy or exerciſe, always doing the things which appertain to honeſty, and endeavouring Canon. 75.

ring to profit the Church of God, having always in mind, that they ought to excel all others in purity of Life, and ſhould be examples to the People to live well and Chriſtianly, under pain of Eccleſiaſtical Cenſures to be inflicted with ſeverity, according to the quality of their Offences, whether it be to ſuſpenſion, deprivation, depoſition, or other greater cenſures, as is the demerit. To the ſame purpoſe have been ſundry Articles, and Injunctions, and Laws of the Land, and Rules of the Church * very expreſs. At the Ordination of Miniſters, 'tis asked them, *Whether they will be diligent to frame and faſhion themſelves and their Families according to the Doctrine of Chriſt, and to make both themſelves and them, as much as in them lieth, wholſom Examples and Spectacles to the Flock of Chriſt.* Laſtly; All Promotions of the Church are diſtributed ſo equally, that any Son of a Layman in the Kingdom otherwiſe fitted, is capable of the higheſt Eminence in the Church. In her Canons, reſtraint is made of *Plurality* of Benefices, (*Canon* 41.) with *indulgence* only in caſes extraordinary;

Quomodo inquiritur in exceſſus & defectus Miniſtrorum Verbi. V. de Rolit. Eccl. Anglic. c. 6. p. 321.

* *V. Librum* 9. *Canonum*: *V. Articulos pro clero.* Canon. 33, 34, 35. 1603. 39 Article 26.

V. Articulos pro clero.

traordinary; requiring * alſo *convenient reſidence* and *hoſpitality*, and every one's diſcharge of their Functions. In caſe of lawful *abſence*, that a juſt and conſcientious ſupply be provided: *Always letting the People ſee, that they do not ſeek their own Profit, Promotion, or Advantage, more than the profit of the Souls they have under their Cure, or the Glory of God.*

* *V.* Biſhop Sparrows Collecti-ons.

V. K. *Ed.* 6. Injunction.

Of the *Effects* of theſe Orders, if any enquire: Beſide the judgments of other Churches, (that the Clergy may not be the only Judges in this caſe) ſuch may conſider what the great *Verulam* hath witneſſed; That *ſcarce any Church ſince the Primitive Times, hath yielded in like manner of years, a greater number of famous Writers, excellent Preachers, grave Governours, and the moſt and chiefeſt of them of holy and good Life.* And the famous Univerſity of *Oxford*, in anſwer to the Petition of the *N.C.* 1603. replied:

To ſtop the Mouths of thoſe that traduce us for a dumb Idol-Miniſtry, There are at this day more Learned Men in this Kingdom, than are to be found in all Europe: *Which muſt not be imputed for Vanity, ſince the Apoſtle, when his Miniſtry was reproached, defended his godly boaſting.*

Which

Which premiſed, Biſhop *Hall* may be allowed to ſpeak for the Clergy of the Church of *England*; *What Chriſtian Church under Heaven* (ſaith he) *in ſo ſhort a time, yielded ſo many glorious Lights of the Goſpel, ſo many able and prevalent Adverſaries of Schiſm and Antichriſtianiſm; ſo many eminent Authors of learned Works, which ſhall out-bid time it ſelf? Let Envy grind her teeth, and eat her heart; The memory of theſe worthy Prelates ſhall ever be ſweet and bleſſed.*

3. If all this care of the Church hath not its abſolute and entire effect, (which when it hath not, is much lamented) according to the ſincere deſire and intent of the Church: As alſo that the Laws of Chriſt have not that effect upon all Chriſtians as they ought. Our Church in the mean while muſt be acquitted, while according to the condition of the things, ſhe hath uſed her beſt care and endeavour; and if the practices of Men always cannot, her Laws muſt bear her out *. Wherefore very reaſonable was the Injunction of Queen *Elizabeth*, *That for defaults which people find in Eccleſiaſtical Perſons,*

Nec hac Culpa eſt Chriſtiani nominis, ſi ſimulator religionis in vitio ſit. S. Hier. *Ep.* 4.

* *Delictum perſonæ in detrimentum Eccleſiæ non debet redundare.* *Reg Ju.*

Perſons, They are not to detain their Dues, §. 15. 1559
to requite one wrong with another, but to call for reformation thereof at their Ordinaries and other Superiors; who upon complaint, and due proof thereof, ſhall reform the ſame accordingly. Now of thouſands who are apt to complain of the Clergy, how few take the right courſe to rectify any thing? If any are vitious among us, we proteſt againſt their practices, and are Advocates for none in what is evil; but leave them to anſwer for themſelves before proper Judges.

Being ſure it would be a happy World, if right Principles in the underſtanding, and a conformable practice could always go together: but it is an ordinary practice, *whoſe Doctrine they cannot confute, their Life endeavour to bring into hatred* *.

It may be added, According to an excellent Moderation are alſo the *Ages* appointed of them who are to enter into holy Orders †.

* *Cum Viderint Doctrinam noſtram non poſſe reſtè accuſari, maluerunt in meros noſtros invehere.* Apol. Eccl. Angl. § 53.

† *V.* Preface to the Ordinal. Canon 33. *Artic. pro clero.*

§. 3. Our Church maintains and preſerves thoſe Orders of Miniſters in the Church, (*Biſhops, Prieſts, Deacons*) which 39. *Articl.* 36.

which are truly Primitive: without the additional Train which the Church of *Rome* makes neceſſary, (even ſeven kind of Orders ſuitable to their number of Sacraments) and with much the like neceſſity, that the followers of the *Geneva* Government appoint their Lay-Elders.

The power of Orders conſiſteth partly in preaching the Word, and other Offices of Public Worſhip, common to Biſhops, with other Miniſters; partly in ordaining Prieſts and Deacons, admitting them to particular Cures, and other things of that nature proper to them alone. The Power of Juriſdiction is either *internal*, in retaining and remitting ſins (in the *Court of Conſcience*) common to them alſo, (for the ſubſtance of the Authority, tho with ſome difference in the Degree) with other * Miniſters. Or *External*, for the outward Government of the Church in ſome parts thereof peculiar to them alone. The Government of the Church (according to theſe Orders) in its own Conſtitution, hath an excellent *temper*, between an Eccleſiaſtical Monarchy (which

Hoc malè habet quoſdam immoderatiores, *reddi juriſdictionem, reſtitui politiam Eccleſiaſticam.* Ph. Melanct. *ad* Camera.

* Of Epiſcopacy and Regal Power. Biſhop *Sanderſon*, p. 33, 34.

(which the Church of *Rome* asserts, in making it self the *Mother* and *Mistress* of other Churches, and its Bishop Supreme Monarch over all the Bishops and Churches:) and between such Democracy and Populacy as is held in the Independent and Presbyterian parity.*

In our Government by Bishops succeeding the Apostles (which also was Aristocratical, they having all a fulness of Order and Power among themselves) ‖ a succession of Pastours our Church doth not refuse, because derived for a time in the same Chanel with the *Roman* Bishops: After the same manner (saith Bishop *Jewel*) we are chosen, invested, confirmed, admitted: if they were deceived in any thing, we succeeded in their Place, not in their Error.

Of the real Moderation of our Episcopacy, Mounsieur *Amyrald* may speak for us, because of many he may more readily be heard: 'The Bishops of the 'Church of *England*, because they nei- 'ther acknowledg the Authority of the 'Roman Pontif, nor do they assume to 'themselves any right or power over 'the Consciences of Men, nor over the 'Truth of Christ, and in all other things

* *Retinemus ex singulis regiminibus exquisitam temperaturam.* J. A. Comenius Moravus *de ord. Eccl. apud* Bohemos.

‖ *Omnes Episcopi ejusdem meriti, ejusdem sacerdotii.* S. Hier. *ad* Evagr.

Amyrald. Irenic. *p.* 196.

'they moſt earneſtly maintain the ſame 'Doctrine with us againſt 'the Errors of the *Papiſts*, '*Anabaptiſts*, *Socinians*, and 'others; We think there-'fore in ſome things they are 'to be born with, if there 'be any thing in that Or-'der which doth not alto-'gether ſuit to our Humour.

Cavendum ne Scylla fugâ, in Carybdi incidamus: Neve rigor nimius & Vatinianum in Epiſcopos odium, eò imprudentes adigat ut veteris Eccleſiæ dicam ſcribamus. Sam. Bochart. *Ep.* 8. *ad Epiſc.* Winton.

§. 4. As our Church doth not approve of the *Roman Tonſures, Raſures, Unctions in the imitation of the* Jews; ſo ſhe hath caſt out of its form of Ordination, all thoſe ſuperſtitious Rites uſed in the Church of *Rome*. Neither hath any of her Conſecrations *, *any thing that is of it ſelf Superſtitious, or Ungodly* ||.

* *Inſtit. of a Chri. Man.* 1537. || 39. *Articles.* 36.

Yet ſo moderate is our Church toward the Church of *Rome*, That, 1. It allows it to have not only the Eſſentials of a true Church, but, of Ordination alſo.

2. Although it hath only the Ancient and Apoſtolical Rites of Impoſition of Hands and Prayer; and accepts of the form of Ordination uſed by our Lord as moſt ſuitable, and beſt: Nevertheleſs it doth not hold all thoſe Ordinations

nations void, which have been made in ſome other form of Words.

3. It imitates the Moderation of the whole Catholic Church, in being againſt the Rebaptizing of any, who have had the Eſſentials of Baptiſm: And alſo againſt the Re-ordination of thoſe who keep the Eſſentials of Ordination; and of ſuch Churches where Biſhops cannot be had, we uſe all Moderation of Judgment *. Yet where our Conſtitution requires Ordination by Biſhops, it is at liberty not to make uſe of their Miniſtry, who peremptorily refuſe the Ordination of our Biſhops: || Or who would in a ſettled Church and Kingdom, ſet up a Church Government in oppoſition to the Biſhops who ordained them before.

* *Biſhop* Bramhal's *Vindicat.* p. 29, 31.

|| *Non opus eſt Reipub. Eo cive qui parere neſcit.* M. Curius. Valer. Max. l. 6. c. 3. *Neg; Eccleſiæ opus eſt in qui ſpretis Epiſcopis ſuis,* &c. V. *Vindic.* S. Eccl. Angl. c. 6.

§. 5. Our Church doth endeavour to preſerve to its Biſhops, Prieſts, and Deacons, all due *Honour* and regard ſutable to their ſeveral Miniſtries and Orders: Having the right of a Revenue, which is for the moſt part a convenient proviſion for its Clergy, above ſome others of the Reformation: Yet, not only be-

low the Pompouſneſs of the *Roman* Church, but much inferiour in proportion to the Proviſion God made the Prieſts and Levites among the *Jews:* As our Church obſerves an excellent Moderation in reference to things peculiarly devoted unto God, equally abhorring *Idols* and *Sacrilege:* And whatſoever is ſanctified to the peculiar Service of God, our Church Orders ſhould be uſed in a ſutable manner: So in reference to Perſons conſecrated to the holy Service of God, a worthy care is taken by the very conſtitution of our Government in Kingdom * || and Church, to ſecure their Office and Perſons from ſuch contempt as might render their Religious Performances more uſeleſs and unprofitable to the Church, and might diſcourage the worthy induſtry of thoſe, who ſhould devote themſelves entirely to a Function ſo honourable in it ſelf. King *Edward* the 6th, and Queen *Elizabeth*, enjoyn'd, that *Whereas many indiſcreet Perſons do at this Day uncharitably contemn and abuſe Prieſt and Miniſters of the Church, yet for as much as their Office and Function is appointed of God: The King's Majeſty willeth and chargeth all his loving Subjects, that they uſe them chari-*

* 1 *R.* Eliz. c. 2. || 8 *R.* Eliz. c. 1.

Q. Eliz. *Injunction* §. 18.

charitably and reverently for their Office and Adminiſtration ſake, eſpecially ſuch as labour in ſetting forth God's holy Word. And for the more remarkableneſs of the Moderation of our entire Conſtitution, may be conſidered what Dr. *Heylin* makes out at large in his Treatiſe for undeceiving the People in point of *Tithes*, 1657. Never was any Clergy maintained with leſs Charge to the Subject, than the eſtabliſhed Clergy of the Church of *England:* No Man paying any thing of his own toward the Maintenance of his Pariſh-Miniſter, but his *Eaſter*-Offering.

§. 6. Becauſe our Church aſſerts to its Miniſtry all juſt Effect. (See Art. 33.) It makes the power of the Keys not only Declarative and Doctrinal, but Authoritative, (of which more in the next Section of this Chapter).

Yet our Churchmen do not boaſt, as ſome of the Church of *Rome* do often, of a Power Aſcendant over the awful Preſence of God, and the glorified Body of Chriſt in Heaven, as if they made him corporally and immediately preſent in the Euchariſt upon their ſecret pronouncing of *Hoc eſt enim Corpus meum* *. * V. Miſſale Rom.

Neither doth our Church of *England* aſcribe to the power of Prieſts, the bringing Spirits out of Purgatory in their Suffrages for the Dead.

Nor doth our Church hold any true Propitiatory Sacrifice for Dead, or Living, to be offered up in the Maſs; becauſe that would derogate from the ſufficiency of Chriſt's Prieſthood: Neither doth it define its Prieſthood by the action only of ſuch a Sacrifice, as doth the Council of *Trent*.

De Sacram. ord. can. 1.

§. 4. Our Church behaves it moſt moderately between the two extremes of thoſe who ſlight all due *Penance*, and of thoſe who explain it differently from the true nature of it.

The Council of *Trent* declares it of neceſſity by Divine Right for every one of both Sexes, once a Year to confeſs to a Prieſt (as his Judge next to God) all and ſingular their Mortal Sins which they can poſſibly recollect, even the moſt ſecret with all their *Circumſtances*, or elſe they had as good do nothing (as the Council ſaith *) which Confeſſion with Contrition and Satisfaction, are (with them) the

* *Qui verò ſecus faciunt nihil Divinæ bonitati pro Sacerdotem rem attendum proponunt. Conc. Trid. de Conf.* c. 5.

the matter of Penance; and the form is the word of Abſolution from the Prieſt, which make up their entire Sacrament: Whereas our Church doth ſuppoſe the nature of true Penitence doth conſiſt in true change of Mind, and effectual amendment of Life, which when it is ſincere, there will be ſo much of the reſt as is uſeful. In the Convocation, 1536, at the firſt dawning of the Reformation, it was determined, That perfect Penance which Chriſt required, conſiſteth of three parts, *Contrition*, *Confeſſion*, *and Amendment of former Life, and a new obedient Reconciliation to the Laws and Will of God:* The ſame is earneſtly enforced in our Homilies.

Anxietate Circumſtantiarum & tortura conſcientiarum ſublata— Wicel. Method. Concord. c. 6.

Quam conſcientiæ carnificinam nemo moderatus approbat. Caſſander *ad Artic.* 11. 28 H. 8.

In confeſſione ſacerdotali catholici quoq; Moderationem *aliquam poſtulant.* Wicelius, *in vitâ Regis.* p. 360.

Biſhop *Bramhal* very compendiouſly enumerated the *Romaniſts* abuſes of Confeſſion, *In tricking it up in the Robes of a Sacrament; by obtruding a particular and plenary enumeration of all Sins to Man, as abſolutely neceſſary to Salvation, by Divine Inſtitution; by making it (with their Commutations) a remedy rather for the Confeſſor's Purſe than the Confitent's Soul:*

As Chaucer *obſerved, He knew how to impoſe an eaſie Penance, where he could look for a good Pittance; by making it a Picklock to know the ſecrets of States and Families: By abſolving, before they enjoyn Eccleſiaſtical ſatisfaction; by reducing it to a cuſtomary Formality, as it were but the concluding an old Score to begin a new.*

Pag. 975. fol.

§. 2. Our Church doth declare the neceſſity of ſuch a *Confeſſion* as is uſeful to the purpoſes of true Repentance: That is, when Confeſſion to the Miniſter of God may be uſeful for Spiritual Advice, and for the quieting of any ones Conſcience in order to a good Life, or happy Death: And particularly in order to the fruitful receiving the holy Communion *. In K. *Edward* 6. time, in the order of the Communion, the Exhortation was thus: *And if there be any of you whoſe Conſcience is troubled and grieved at any time, lacking Comfort and Counſel, let him come unto me, or to ſome other diſcreet and learned Prieſt taught in the Law of God, and confeſs his open Sin and Grief ſecretly, that he may receive ſuch Ghoſtly Counſel, that his Conſcience may be relieved* †, *and that of us as a Miniſter*

* *V. Exhortation to the* H. C.

† *Liberum aditum ad miniſtrum habeat & ab illo levationem ægritudinis accipiat.* Reform. leg. Eccl. *de div. Off.* c. 7.

niſter of God and of his Church, he may receive Comfort and Abſolution to the ſatisfaction of his Mind, and avoiding all ſcruple and doubtfulneſs: Requiring ſuch as ſhall be ſatisfi'd with a general Confeſſion, not to be offended with them that do uſe, to their further ſatisfying, the auricular and ſecret Confeſſion to the Prieſt; nor thoſe alſo which think needful or convenient for the quietneſs of their own Conſciences, particularly to open their ſins unto God, and the general Confeſſion to the Church: But in all theſe things to follow and keep the Rule of Charity, and every Man to be ſatisfi'd with his own Conſcience, not judging other Mens Minds or Acts, whereas he hath no warrant of God's Word for the ſame. So much the Spirit of Moderation did move in our Church, from the firſt of the Reformation, and was perfected in what after was ordered *. If any Men do find themſelves troubled (ſaith the Homily) they may repair to ſome godly learned Man, &c. 'But it 'is againſt true Liberty, 'that any Man ſhould be bound to the 'numbring of his Sins, as has been uſed 'heretofore in the time of Ignorance.

* *Abſit repetendi Confeſſionem ſuperſtitio, abſit anxietas enumerandi commiſſa & circumſtantias.* Eraſm. *de amab. Eccl. Concord.*

Homily of Rep. 2. *part.*

In

In the mean while, how ſlanderouſly are we reported by the *Romaniſts*, in the Recantation ſome of them made for *Anton. de Dom.* §. 25. thus ſpeaking of the Men of the Church of *England*? *Amongſt them ſcant ever ſaw I any Reformation: For the moſt part, all care of Conſcience is caſt away: They are not (except ſome few) troubled with any ſcruples for Adulteries, Robberies, or Deceiving their Neighbours: For they have wickedly aboliſht Auricular Confeſſion.*

† *Scire volunt ſecreta domus atq; inde timeri.*

Indeed ſuch Auricular Confeſſion as is in practice in the *Roman* Church †, the Church of *England* hath utterly rejected, it being deviſed to pry into the ſecrets of Governments, and ſuch private Circumſtances of Actions, which to unvail is neither the Intereſt of private Perſons nor of Prieſts. *It is more plain* (* ſaith our Homily) *that this Auricular Confeſſion, hath not its warrant of God's Word, elſe it had not been lawful for* Nectarius *Biſhop of* Conſtantinople || *upon juſt occaſion to have put it down.* Yet the ſame Homily earneſtly commends to us, Confeſſion of our Sins before God, and one to another for reconciliation of Offences, and to the Miniſter of God, for his Ghoſtly Counſel and Abſolution, and

* *Homily of Rep.* 2. *p.*

|| Sozomen *Eccl. Hiſt.* l. 7. c. 16.

and publickly in caſe of publick Scandal.

§. 3. Whereunto may be added for the Honour of our Church's Moderation, that it obſerves the *Seal of Confeſſion*, as ſacredly as Reaſon or Religion can poſſibly permit, yet forbids not the diſcloſure in caſe of Murder or Treaſon, but in thoſe particulars, leaves us entire in our Obedience to the Common Laws of the Kingdom: Of which, ſee we what our Church delivers in its 113. Canon. *If any Man confeſs his ſecret and hidden Sins to the Miniſter for the unburthening of his Conſcience, and to receive Spiritual Conſolation, and eaſe of Mind from him: We do ſtraightly charge and admoniſh the ſaid Miniſter, that he do not at any time reveal and make known to any Perſon whatſoever any Crime or Offence ſo committed to his truſt and ſecrecy* *, (*except they be ſuch Crimes, as by the Law of this Realm, his own Life may be called in queſtion*) *under pain of Irregularity.* For as *H. Garnet* (whom the *Romaniſts* will have a Martyr for their Sacrament of Confeſſion) confeſſed

* *Cujus rigidam neceſſitatem quâ apud vos obtinet Eccl.* Ang. *molliendam putavit: Rem ipſam neq; ſuſtulit*, &c. IS. Caſaub. *ad* Frontod. p. 129.

feſſed himſelf, *It is not fitting that the Lives of Princes ſhould depend upon the private Nicety of any Man's Conſcience* *.

* V. *Proceedings againſt the Traytors.*

|| Suarius *de pœn. diſp.* 33. §. 1.

And yet *Suarius* || determins, *That in no caſe, for no end, though it was to ſave a whole Commonwealth from a great Evil, Temporal or Spiritual, may it be lawful to violate Confeſſion.* *Ja. Binet* † went higher, *It was better all Kings ſhould periſh, than even once the Seal of Confeſſion ſhould be violated.*

† IS. *Caſaub. ad Frontod.* p. 140.

Pag. 426. The *Catholic Apologiſt* goes higher yet, *The Sacrament of Confeſſion is of ſuch Reverence among us, that we cannot lawfully diſcloſe a ſecret known by it, tho it were to ſave Chriſtianity it ſelf.* Nay, the *Apologie for Garnet* *, hath a notable fetch to bring in all the Gun-powder Conſpirators as Martyrs, for ſaith he, *It is the common opinion of Catholicks, That all who receive the Matter from the Confeſſor (by the conſent of the Penitent) are bound by Religion of Secrecy.* But what abuſe of Confeſſion is this, to hold thoſe *Martyrs*, who confeſſed a Wickedneſs they were reſolved to commit: And their Prieſts abſolved them from a Treaſon, they were then ſworn to undertake.

* *Eud. Jo. Apol. pro* Garnetto p. 327.

§. 4.

§. 4. The Diſcipline of our Church doth by no means exclude the uſe of *External Penance:* And in its judgment is more right than the Church of *Rome.* To inforce both inward and outward Penance, our Church hath a ſpecial Office of *Commination* upon ſolemn occaſion to be uſed. And for ſome ſcandalous Sins (when Notorious) ſolemn Penance is by a ſpecial Canon required, for the Humiliation and Compunction of the Sinner, for the Example of others, and for the Edification of the Church *: The *Commutation* of which (for very good Reaſons requiring) the Church hath taken care ſometime to moderate: But the *Commutations* allowed by our Church are ſincerely deſigned for the ends of Charity and Religion, and the conſideration of Piety, but are not taxed in a penitentiary Table, as it were to invite Men to ſin. The godly Diſcipline of the Primitive Church of open Penance for the Conviction of Notorious Offenders, the Church of *England* wiſheth may be reſtored

* V. *Artic. pro clero.*

Commutationem a. injunctæ pœnitentiæ nec Cancellarius faciet nec Archidiac. nec Officialis, nec Commiſſarius. Ea poteſtas multis gravibus de cauſis Epiſcopo *ſoli reſervabitur.*

V. *Libr. qu. Canonum.* 1571.

De Polit. Eccl. Angl. c. 6. p. 328.

V. *Office of Commination.*

ſtored again: But, *The ſatisfaction that God requires of us (ſaith the Homily of Repentance) is that we ceaſe from evil, and do good; and if we have done any Man wrong, to endeavour our ſelves to make him true amends to the uttermoſt of our power, following in this the example of* Zacheus, *&c.*

Nevertheleſs the Penances in the Church of *Rome*, which there are called Satisfactions, and are counted Deletory of Sin, and Meritorious of Pardon, our Church doth account no otherwiſe than Superſtitious.

§. 5. The Abſolution of the Prieſt hath its due honour and uſe in our Church, altho it be made no part of any Sacrament of Penance. And that the Moderation of our Church may be more perceived, obſerve, 1. That our Church aſcribeth not the power of Remiſſion of Sin to any but to God only.

2. It conſtantly holds, That Faith and true Repentance, are the neceſſary conditions of receiving the benefit of Remiſſion of Sin.

3. It aſſerts what is moſt true, that the Miniſters of the Church have a ſpecial Power and Commiſſion, which other Believers

Believers have not, authoritatively to declare this Abſolution and Remiſſion of Sin, for the benefit and conſolation of true Penitency, which if duly diſpenſed, cannot but have a real effect from the very promiſe of Chriſt. (S. *Jo.* 20. 23.)

4. This Penitence our Church makes not a new Sacrament (as doth the Church of *Rome*) but a means of returning to the Grace of God beſtowed in Baptiſm: *They which in act or deed ſin after Baptiſm* (ſaith our Homily) *when they turn to God unfeignedly, they are likewiſe waſhed by this Sacrifice from their Sins.*

Vid. S. Chryſ. *Hom.* 5. *in Eſaiam.*

Pœnitentia nihil aliud eſt quam reditus ad promiſſionem gratiæ Baptiſmi. Chemn. *exam. de pœnit.* p. 199.

The rare temper and proportion, which the Church of *England* uſeth in Commenſurating the *Forms of Abſolution* to the degrees of Preparation and Neceſſity, is to be obſerved, That at the beginning of Morning and Evening Prayer after a general Confeſſion, the Form of Abſolution is in general Declarative, and by way of Propoſition: In the Office of Communion, it is by way of *Interceſſion.* In the Viſitation

on of the Sick, when it is ſuppoſed and enjoyned that the Penitent ſhall diſburthen himſelf of the clamorous loads on his Conſcience, the Church preſcribes a *Medicinal* Form by way of delegate Authority: Therefore ſaith the Biſhop of *Down*, *It is the excellent* Temper *of the Church, ſo to preſcribe her Forms of Abſolution, as to ſhew them to be the reſults of the whole Prieſtly Office.* All which Forms in Sence and Vertue are the ſame.

V. *Biſhop* Sparrow's *Rationale*, p. 23.

5. For *Viſitation of the Sick*, ſuch is the care of our Church that by its Canon, *When any Perſon is dangerouſly Sick in any Pariſh, the Miniſter or Curate (having knowledg thereof) ſhall reſort unto him or her (if the Diſeaſe be not known, or probably ſuſpected to be Infectious) to inſtruct and comfort them in their Diſtreſs, according to the Order of the Common-Prayer-Book (if he be no Preacher); or if he be a Preacher, then as he ſhall think moſt needful and convenient.* And ſo in the *Rubric* it is ſaid, *The Miniſter may uſe that, or the like Exhortation.* From both which paſſages (altho we are not greedy of Liberty) yet for good Reaſons and the occaſional Neceſſity of accommodating our addreſſes in that kind to the particular caſes of Perſons, we obſerve

Can. 67. 1603.

obſerve the Moderation of our Church, in complying accurately with all the Neceſſities of her People. And further we note from that Canon,

That altho in Prudence, and Kindneſs, and Chriſtian Duty, the Miniſter may and ought in many caſes to go of his own accord to viſit his Charge eſpecially; yet we cannot ſay that the Church doth bind always her Miniſter thereunto, till he be certified: According to the words of St. *James* (*Chap.* 5. *ver.* 14.) *Is any ſick among you? let him call for the Elders of the Church*, &c. Yet becauſe in a matter of ſuch concern the Church would not have its Miniſters uſe ſuch a Capricio, as to ſtand upon their Niceties in ſo ſerious and momentous a Matter, nor the People ſo forgetful of their own Intereſt as to neglect their part therein, therefore (ſo punctual is our Church, and moderate according to Reaſon) the Canon only ſaith, *The Miniſter having knowledg thereof, ſhall reſort*, &c.

Excellent was the Injunction of King *Edward* the 6th, 1547. and Q. *Elizabeth*, §. 17. 1559. *That the damnable vice of Deſpair may clearly be taken away, and firm belief and ſtedfaſt hope ſurely conceived*

of all their Pariſhioners being in any danger, the Parſons, Vicars, and Curats, ſhall learn, and have in readineſs, ſuch comfortable places and ſentences of Scripture, as do ſet forth the Mercy and Goodneſs of Almighty God toward all penitent and believing Perſons, that they may at all times (when neceſſity requires) promptly comfort their Flock with the lively Word of God, which is the only ſtay of Man's Conſcience. Wherefore certainly it ought to be the ſpecial ſtudy of every Miniſter of God to provide himſelf, that he may be ready and dexterous to aſſiſt ſuch as deſire a Spiritual Guide and Counſellor at ſo needful a time.

§. 2. The Order of the Church for the *Viſitation of the Sick*, and preparing thoſe of her Communion for Death, is the ſame with that of the Church ever ſince the Primitive Times, which was Prayer and Abſolution, and the Holy *Viaticum* of the Body and Blood of Chriſt, which we retain: *And I pray* (ſaith Spalatenſis) *what proper and peculiar effect can Extreme Unction have on any faithful Man for the occaſion of paſſing from this Mortal Life to a glorious Immortality, which may not be entirely obtained by*

C. 8. §. 5.

by Faith and Repentance, and the Holy Eucharist, and Alms, and Prayer, especially the public Prayer and Absolution of the Church? These and no other the Ancient Fathers and Councils mention, as having the common and abiding Promise of God, which extreme Unction hath not; and as it was used in and about the time that S. *James* speaks of *Anointing the Sick with Oyl in the Name of the Lord*, was a miraculous Gift of healing, the Effect of which was their recovery, as it follows; *and the Lord shall raise him up.* Different from which also is the practice of the Church of *Rome*, never or rarely *aneling* any with exorces'd Oyl on the five *Organs* of their Senses, till they are past all hopes of recovery.

From which practice the People of this Nation was brought off by degrees: For in the first Book of King *Edward* the 6th, the *Rubric* was thus; If the sick Person desire to be Anointed, then shall the Priest anoint them on the Fore-head or Brest, *only* making the sign of the Cross, saying, *As with this visible Oyl thy Body outwardly is Anointed, so God grant that thy Soul*, &c. *

* *V.* Alliance of D. Offices, *p.* 182.

Unto which Ceremonies of Criſm in Baptiſm and *Extreme Unction* (as it was then here in Uſe) thoſe repeated words of *Calvin* may appear particularly to refer, and not generally to other Conſtitutions among us: *In the Engliſh Liturgy* (ſaith he) *I ſee there hath been many tollerable trifles* †: Which two words, as conſcious that they were very brigoſe and ſevere (if too generally taken, therefore) he ſoftens them in the next immediate words by an Apology; *By which* (ſaith he) *I mean, there hath not been that Purity which might be wiſhed.* What he particularly meant, I ſuppoſe is expreſt in another Epiſtle to the Engliſh Protector: *There are other things* (ſaith he ‖) *perhaps not preſently to be condemned, but yet of that ſort as cannot be excuſed, viz.* Criſm in Baptiſm, and the Ceremony of Unction: Which only if he referr'd to, How often have his ſeverer Followers been miſtaken?

† *In* Anglic. *Liturgiâ qualem deſcribis ſe multas video fuiſſe tolerabiles ineptias: his duobus verbis experimo non fuiſſe eam puritatem*, &c.
Ep. 200. Anglis Francofur.

‖ *Sunt & alia non proinde damnanda fortaſſe, ſed tamen ejuſmodi ut excuſari non poſſunt*, viz. *Criſma & Unctionis Ceremonia.*
Prot. Angl. *Ep.* 87.

§. 3. In reference to the *Burial of the*

the Dead, the Moderation of the Church is ſuch, it concerns it ſelf but as far as Chriſtian Religion doth.

* 1. Confirming all Natural and Civil Law herein: Providing that Chriſtian Sepulture be Decent, Honourable, and Religious, as becomes a Church in which the Reſurrection of the Body is aſſerted: Our Church well remembring that the Chriſtian Religion did obtain by no means more than by the care the Primitive Chriſtians had of the Burial of their Dead.

* Can. 48. 1603. *De Donatiſtis qui Catholicorum corpora ſepeliri vetabant.* V. *Optat. Milev. l.* 6.

Quibus conſtat quod ſemel in anno non ſuſceperint Sacramenta confeſſionis Eccleſ. Sepultura negatur. Rit. Rom. *de Exeq.*

Wherefore *Julian* ||, who was a great *Bigot* to Gentiliſm, in an Epiſtle to his Gentile High Prieſt, recommends the practice of the ſame things amongſt them, by which the Chriſtian Religion got ſo much ground: Which was by the gravity of the Chriſtians Deportment, by their kindneſs to Strangers, and by their care of Burial. And tho indeed the Eccleſiaſtical Solemnity by the uſe of the Liturgy is forbid at the Burial of ſuch as die Unbaptized †, or

|| οὐδὲ ἀποβλέπομεν ὃ μάλιστα τὴν ἀθεότητα συνηύξησεν, ἡ περὶ τοὺς ξένους φιλανθρωπία καὶ περὶ τὰς ταφὰς τῶν νεκρῶν προμήθεια, καὶ ἡ πεπλασμένη σεμνότης κατὰ τὸν βίον. Juliani Imp. ad Arſaicum Pontif. *Ep.* 49.

† V. *Rubric.*

Excommunicated, or have laid violent Hands on themſelves, the ſame is but in purſuance of the chief deſign of the Burial Office, *viz.* The benefit of the Living *, that all may avoid whatſoever may deprive them of ſuch an honourable ſign of being eſteemed to have died in Communion with the Church.

* *Ut hoc pacto à peccato retrahantur.* Grot. *de jure b.* c. 19.

In our Church Chriſtian Burial is not ſuch a dumb ſhew, as is the practice of a ſhameful company of People in this Realm, who have Excommunicated themſelves while they live, and therefore it is the leſs matter tho they keep by themſelves when they are Dead. In our Burial Office, Chriſtian People may be at once Comforted and Admoniſhed. And becauſe the whole Church, Militant and Triumphant, is united in one Society, under one Supreme Head; Becauſe alſo at Death the happineſs of the beſt is but incomplete: Therefore in our Church, we beſeech *God of his great Goodneſs ſhortly to accompliſh the number of his Elect, and to haſten his Kingdom, that we with all thoſe*, &c. *may have our perfect Conſummation and Bliſs*, &c. Here the Moderation of our Church ſtops, and leaves the *Romaniſts* in their extremes. Altho the Bodies of the Dead

Dead are often laid up in our Churches according to the Cuſtom of the Country, it is without any Superſtition required, or allowed: The Bodies and Coffins of the Dead are not ſprinkled with Holy Water * (as if it was to keep the evil Spirits from interrupting the Worms). We attribute no effect to the Garments we are buried in, which thoſe Friars do, who perſuade People to die and be buried in their Habits, for the redemption of their Souls out of Purgatory. There are not among us any Maſſes for the Dead, Vigils, Trentals, adoring the Bones of Saints, worſhipping their Reliques: Which (with the like) the Articles of K. *Edward* 6. call *Blind Devotion:* There is not conſecrating and reconciling *Church-Yards* with ſo many Ceremonies and opinion of Efficacy and Neceſſity (as in the Church of *Rome.*||)

* *Parochus antequam Cadaver efferatur illud aſpergit aq. à benedictâ.* Rit. Ro. de exeq.

|| V Form of Conſecration of Churches. Biſhop *Sparr. Collect.* 1675.

The *Bells* which ſound at Funerals among us, are not appointed for any Superſtition †, or to drive away Spirits from the Grave: And becauſe by Death all are made *equal*, therefore *all* have the

* *Centum gravam.* 50.

ſame Office for Burial, All amongſt us are depoſited in the ſame general place of the Earth * : In other Circumſtances Reſpect and Diſtinction is permitted, according to the Cuſtom of the Country, and the condition of the Perſon deceaſed.

* *Redditur Terræ Corpus & in a locatum quaſi operimento Matris obducitur.* Cic. *de leg. l.* 2.

The Moderation of our Church is the ſame with that of the Chriſtian Religion, as it alſo leaves all Nations to their proper Uſages, and doth not oppoſe any Civil Laws, or indifferent Cuſtoms of this, or of any other Kingdom.

As it is obſervable, That God himſelf (tho he forbid the People of *Iſrael* || to *cut themſelves, or make any baldneſs upon themſelves for the Dead, or printing any Marks upon themſelves*, which were the practices of that Idolatrous Nation : Yet) in ſuch ancient Cuſtomes they had thoſe which were Innocent, referring to the manner of their Burial, were permitted the ſame, notwithſtanding they had them from the *Egyptians* and other Heathen Nations : Whereunto even alſo the Burial of our Bleſſed Lord Jeſus was Conformable, of which it is Recorded, † *They took the Body of Jeſus and wound it in Linnen with the Spices,*

|| Lev. 19. 28. Deut. 14. 1.

† John 19 40.

Spices, as the manner of the Jews *is to Bury: Among whom* (as hath been noted *) *there was a kind of Law, that they ſhould uſe no other Grave-clothes.* Notwithſtanding it is all one || to our Bodies, whether they are depoſited in Linnen or in Woollen, with Spices, or without, in the Earth, or in any other Element; whether we lie in S. *Innocent's* Church-yard, where the Bodies ſoon conſume, or in the Sands of *Egypt*, where they laſt longer, or under the *Moles* of *Adrianus*. And if the Minds of ſome ſeem uneaſie in relation to one way of Burial more than another, it convinceth us how great *Tyrants* Cuſtom and Imagination are; and perhaps in no Inſtance can it be confirmed more, than in the late alteration referring to Burial: Concerning which, St. *Auſtin's* Comment might be of uſe: † *The Evangeliſt* (ſaith he) *doth ſeem to me not in vain to have ſaid,* [As the manner of the Jews is to Bury] *for ſo* (*unleſs I am deceived*) *he admoniſheth in ſuch offices of Piety which are exhibited to the Dead, The Cuſtom of every Nation is to be obſerved.*

* Biſhop *Pearſon* on the Creed, notes on Expoſ. *Art.* 4.

|| —*Tabéſne Cadavera ſolvat,*
Aut rogus aut refert.
—*Capit omnia tellus*
Quæ genuit, cœlo tegitur qui non habit urnam.

† S. Aug. *de Doct. Chr.* l. 3. V. *de civita. Dei.* l. 1. c. 13.

Where-

Wherefore our Church of *England* always leaves the Government of the Kingdom to have its Reaſons to it ſelf in what it appoints: Inſtructing her Sons alſo how little ſoever the Matters are, from thence to receive the greater honour of Obedience.

And becauſe at ſo ſolemn a Providence as is the death of our Friends, if ſome well-diſpoſed Perſons finding their Minds then more lifted up to the deſires of Heaven, and become more mortified to the World, would take an opportunity of ſeriouſly commemorating the Death of our Lord, who by Death overcame Death, and opened the Gate of Heaven unto all Believers.

Therefore there is a brief peculiar appointment for the Celebration of the Holy Supper of the Lord at *Funerals* * appointed 1560, with a Collect, Epiſtle and Goſpel, which bears a part of the Reformed Liturgy, which here is taken notice of, as a proof how refined every part thereof is from Romiſh Superſtition.

* *Peculiaria quædam in funebribus*, &c. R. Eliz. *V.* Biſhop *Sparows* Collecti. ons.

The like Inſtance of Inoffenſive Moderation, may be the public Office appointed by Q. *Elizabeth*, for the *Commemoration* of Benefactors, which is uſed in

in our Colleges and *Univerſities*, which doth teſtify what worthy care we have of the memory of the deſerving, tho deceaſed; and alſo doth ſhew how much purged theſe honourable Offices are from Superſtition.

Chap. XII.

Of the Moderation of our Church, in what concerns the Power of the Church.

§. 1. *The Moderation of our Church, owns the Power of the Church to be only Spiritual.* §. 2. *All other Power which Eccleſiaſtical Perſons receive, is readily acknowledged entirely depending on the favour of our Kings.* §. 3. *The Intereſts of the Kingdom and the Church, are excellently accommodated in our Conſtitutions, which is not done in other Models.* §. 4. *The pious Moderation of our King's preſerving their own rightful Supremacy, and leaving to the Church the exerciſe of their Spiritual Power, acknowledged by our Church.* §. 5. *The juſt*

juſt Right of Kings ſhamefully invaded by other Sects pretending Divine Right: Concerning which Claim, the Moderation of our Church obſerved. §. 6. *The dutiful Moderation of our Church in aſſerting Monarchy: The firſt Canon,* 1640. *juſtified.* §. 7. *All Intereſts of Humane Society, eſpecially of Subjects Allegiance in our Church abundantly ſecured, which is not done by thoſe in ſeparation from her.* §. 8. *The Ordinances of our Church, are framed with great Mildneſs and Moderation.* §. 9. *The ſame compared with the mild Obligation which Cardinal* Bellarmine *pretends the Church of* Rome *lays upon thoſe of her Communion.* §. 10. *Sundry Inſtances of our Church's great regard to Equity,*

§. 1. THe Church of *England* always hath confeſſed, That the *Power* of the *Church* is only Spiritual, and Miniſterial (for the Head, the Authority, the Converſation of the Church is in Heaven): Hence it is that the Appointments of the Church are not called *Laws*, but *Canons*, or *Rules*; by which the Moderation of the Church rather leads than compels: Yea, *In matter of Canons*

Canons, the Biſhops and Clergy do but propound ſuch Conſtitutions as they think uſeful, and when they have done, ſend them to his Majeſty, who peruſing and approving them, puts Life into them, and of dead Propoſitions makes them Canons; ſo are they the King's Canons, not the Clergies *. And the Inflictions Eccleſiaſtical, the Church her ſelf doth not call Puniſhments but Cenſures; for Temporal Puniſhments are for Vengeance, Spiritual for *Diſcipline* ||: The Temporal Judg (except he be Supreme) in many things cannot pardon, the Eccleſiaſtical Judg cannot but pardon upon Repentance; as our Church doth expreſs it ſelf in the Canons, *if the Offender revoke that his wicked Error.* To this purpoſe St. *Chryſoſtom* † ſpeaks, *The King remits the guilt of Bodies, the Biſhop remits the guilt of Sins; the Prince compels, the Biſhop exhorts; he governs by Neceſſity, but we by Counſel.* So it is in the Injunction of King *Edward* the 6th, 1547. unto thoſe who have the Cure of Souls: *They ever gently and charitably Exhorting,— and* in his Majeſties Name *ſtrictly charging and Commanding*, &c. So in the 3*d*. Canon, 1640. the ſacred Synod earneſtly *intreats and exhorts* the Reverend Judges, &c.

* Biſhop *Hall*'s Remains. *p.* 430.

|| Biſhop *Lany*, on 1 Theſſ. 4. 11.

† *St.* Chryſ. *Homil.* 4. *in Iſaiam.*

§. 2. As

§. 2. As our Church doth lawfully assert her own Spiritual Power entire and inherent in the Church, so she hath always exercised her power in all Subordination to the Right of Princes*: And constantly acknowledging, that whatsoever Power beside Spiritual, the Church or its Church-Men have, she receives the same entirely from the favour of our Kings, wherefore our Bishops have exercised no Jurisdiction (in *foro Externo*) within this Realm, but such as hath been granted unto them by the Successive Kings of *England*; Neither have challenged † any such Jurisdiction belonging to them by any inherent right or title in their Persons, or Callings, but only by emanation and derivation from the Royal Authority: Now the regular exercise of a derived Power is so far from destroying, or any way diminishing that Original Power from whence it is derived, as that it rather confirmeth and establisheth the same ‖: Wherefore (*the Institution of a Christian Man*) calls *The Power of Orders a Moderate Power, subject, determined and restrained.*

§. 3. As

* *V.* Institution of a Christian Man. *p.* 49. *V.* Homily of Obedience,

† *Non enim dominandi cupidine imperant sed Officio consulendi, nec principandi superbiâ sed providendi misericordiâ.* S. Aug. *de Civ. D.* c. 14.

‖ Bishop *Sanderson* of *Episc. not prejudic. to Regal Power.*

§. 3. As the Intereſts of the Kingdom and Church are excellently accommodated in our Conſtitution (of Civil and Eccleſiaſtical Laws) under one Supreme Governour; ſo the Moderation of the Church hath tempered her ſelf very juſtly between thoſe pretences on one hand, who have inſiſted on their Pleas of Spiritual Right to the real diminution of Soveraign Power: And thoſe on the other hand, who reſolve the exerciſe of all the inward Power of the Church into the ſole will and arbitrary power of the Civil Magiſtrates, according to *Eraſtus*, and the *Leviathan*-Author, who thus delivers himſelf: *The Monarch hath authority not only to Preach (which perhaps no Man will deny) but alſo to Baptize and Adminiſter the Sacraments of the Lord's Supper, and to conſecrate both Temples and Paſtours to God's Service.* Wherefore our 37 Article declares: *We give not our Princes the Miniſtring either of God's Word, or of the Sacraments (which thing the Injunctions ſet forth by* Elizabeth *our Queen, do moſt plainly teſtifie) but that only Prerogative which we ſee to have been given always to all godly Princes in Holy Scriptures by God himſelf, that is, that they rule all*

Pag. 297.

V. *Canon* 1, 2, 36. V. 2 Eliz. *Admoniſtion.*

all Eſtates and Degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal. Which Article of our Church is agreeable alſo to the *judgment of ſome Biſhops concerning the King's Supremacy*, in the Raign of King *Henry* the 8th. *Other places of Scripture declare the highneſs and excellency of Chriſtian Princes Authority and Power: The which of a truth is moſt high, for he hath Power and Charge generally over all, as well Biſhops, as Prieſts, as other: The Biſhops and Prieſts have charge over Souls within their own Cures; power to miniſter Sacraments, and to teach the Word of God: To the which Word of God Chriſtian Princes knowledg themſelves ſubject; and in caſe the Biſhops be negligent, it is the Chriſtian Princes office to ſee them do their duty.* Which ſheweth that Objection againſt the Oath of Supremacy is groundleſs, which ſuppoſeth that the King is therein made not more a Political than a Spiritual *Head of the Church**: Which the Kings of *England* have conſtantly and openly diſavowed to the whole World, renouncing all

Ex MSS. Dr. *Stillingfleet* V. Collect. of Rec. Hiſt. of Reform. *l.* 3. *p.* 177.

* *V.* Camdens Eliz. *p.* 26. 39.
Biſhop *Bramhal* to M. *Molitier*. p. 37.
V. *Inſtit. of Chri. Man.* p. 50.

all claim to ſuch Power and Authority: Tho the regulating and ordering that Power in ſundry Circumſtances concerning the outward exerciſe thereof (*in foro externo*) the godly Kings of *England* have thought to belong to them as in the right of their Crown, and have accordingly made Laws concerning the ſame, even as they have done alſo concerning other Matters appertaining to the Religion and Worſhip of God.

§. 4. Which being well conſidered, we have great reaſon to obſerve and extol the excellent and pious Moderation of our *Kings* of *England*, who never challenged to themſelves the exerciſe of the pure Spiritual Power of the Church, but left it entirely to the Biſhops, as the lawful Succeſſors of the Apoſtles. Which more fully appears from the Proclamation, in the 13*th Year of King* Charles *the Firſt of bleſſed Memory*, according to the Certificate of the Right Reverend Judges under their Hands, *July* 1. 1637. Wherein it was declared, That, *Proceſſes may iſſue out of the Eccleſiaſtical Courts in the name of the Biſhops*, &c. (The Cenſures alſo of the Church are confirmed by the Law of the Kingdom.*) *1 *R.* Eliz. c. 2.

And the behaviour of the Church to the King, ſheweth the ſame Exemplary Moderation: For the Eccleſiaſtical Cenſures are with all due ſubordination to the Supreme Power ſecular uſed: *Becauſe all external juriſdiction coercive is by Law declared, and by the Clergy acknowledged to be wholly and entirely derived from the King, as the ſole fountain of all Authority of external juriſdiction, whether Spiritual, or Temporal, within this Realm: In other Matters, tho the ſubſtance of the Power it ſelf be immediately from God, and not from the King, (as thoſe of Preaching, Ordaining, Abſolving, &c.) Yet are they ſo ſubject to be inhibited, limited, or otherwiſe regulated in the outward exerciſes of that Power by the Laws and Cuſtoms of the Land, as that the whole execution thereof ſtill depends on the Regal Authority.* Altho then the Church knoweth it ſelf to be a Society in its own nature diſtinct, (unto which the 19 Article moſt properly refers) yet (as very often now it is the unſpeakable happineſs of the Church to be entertain'd within the Protection of Supreme Powers ſecular, ſo) however the Church of *England* very juſtly declares for the Right of Kings to be preſerved Inviolable, as well

* Biſhop *Sanderſon* I. prædict. p. 32, 33.

well as the juſt Power of the Church, and the real Intereſt of the People: Yea, all theſe Intereſts with that of Religion in the firſt place, our Church with great Moderation and Wiſdom preſerves entire and diſtinct: All which among the Romaniſts and other Modellers, are miſerably confounded or deſtroyed.

§. 5. Other Sects among us do ſome way or other deny the King's Supremacy in Matters Eccleſiaſtical: either claiming a power of Juriſdiction over him, or pleading a privilege of Exemption from under him: The *Papiſts* do it both ways in their ſeveral Doctrines of the Pope's Supremacy, and of the exemption of the Clergy: The *Presbyterians* claiming to their Conſiſtories as full and abſolute Spiritual Juriſdiction over Princes (with power even to Excommunicate them, if they ſhall ſee cauſe for it) as the Papiſts challenge to belong to the Pope: And the *Independents* exempting their Congregations from all Eccleſiaſtical ſubjection to them, in as ample a manner as the Papiſts do their Clergy: whereas the *Engliſh Proteſtant Biſhops* and Regular Clergy, as becometh good Chri- *Ibid.* p. 42, 43.

ſtians and good Subjects, do neither pretend to any Juriſdiction over the Kings of *England*, nor withdraw their ſubjection from them, but acknowledg them to have Soveraign power over them, as well as over their other Subjects, and in all matters Eccleſiaſtical as well as Temporal: Which conſiderations verifie what hath been often formerly declared: Namely, That whereas now we are governed by Canon and Civil Laws, diſpenſed here by 26 Ordinaries, eaſily reſponſible for any deviation from the Rule of Laws; conceive, ſhould we be expoſed to the meer Arbitrary Government of a numerous Preſbytery, who together with their Ruling Elders, will ariſe to near forty thouſand Church-Governors among us, they with their adherents muſt needs bear ſo great a ſway, that they will not eaſily be reducible, and not conſiſtent with Monarchy.

Can. 1. 1640.

And for the Title of *Divine Right*, thoſe of the Epiſcopacy rather purpoſely decline the mentioning of it, as a term ſubject to miſ-conſtruction: Or elſe ſo interpret it, as not of neceſſity to import any more than an Apoſtolical Inſtitution: and is pleaded by them with more calmneſs and moderation, and with

with leſs derogation from Regal Dignity, than by any other of the three.

§. 6. As the moſt excellent form of Government in our Kingdom moſt graciouſly and bountifully protects the Church, ſo the Church doth all ſhe can to acknowledg the favour by aſſerting our *Monarchy*; which is but truly performed in *Canon* 1. 1640. if we throughly conſider the ſame. Since then there hath been ſpread abroad an Inſinuation, that the ſaid Canon did immoderately extol the Divine Right of Kings, as if no other Form but Monarchy could in other States be lawful, or of God's Ordinance, becauſe the Canon ſaith, *The moſt High and ſacred Order of Kings is of Divine Right:* I may have leave to vindicate the ſame with all ſubmiſſion where it is due.

Where I conceive the words, *the moſt High and ſacred Order of Kings*, may be juſtly and reaſonably interpreted, Firſt, and eſpecially of *Monarchies*, and alſo of *All thoſe Supreme Powers under what Form or Name ſoever they are called, in ſuch places as they are lawfully Conſtituted*; Which, doubtleſs are, as the Canon proceeds, *The Ordinance of God*

founded in the Primitive Laws of Nature; which *Supreme Rulers* are often expreſt by the general Name of *Kings*: And becauſe of the Pre-eminence and Excellence of *Monarchy*, above all other Forms, the Denomination of the Order of Supreme Powers may not improperly follow the more noble and excellent part: Eſpecially in a *Kingdom* where that is our only lawful Form, it is properly and truly ſo affirmed, that the High and ſacred Order of Kings is of Divine Right: as being ordained of God Himſelf; which juſt interpretation of the Canon, is according to our Homily *: *Take away Kings, Princes, Rulers and Magiſtrates, Judges, and ſuch Eſtates of God's Order, and no Man ſhall ride or go by the way unrobbed: —Bleſſed be God that we in this Realm of* England *feel not the horrible Calamities which they undoubtedly ſuffer that lack* this godly Order, &c. Which the ſame Homily expreſſeth by the Name of *Kings or other Supreme Officers, that is, the Higher Powers*, as ordained of God: And that the Canon means no other by the Denominations of Kings, may be fairly gathered out of the following words of the Canon wherein || (with excellent

* V. Homily of Obedience.

|| V. 39 Articles 37.

excellent Moderation in oppoſition to the Uſurpations of the Church of *Rome*, and other Sectaries) what is there ſet down is moſt true of all Rightful Supreme Powers ſecular.

§. 7. The Moderation of our Church doth not favour any Doctrines or Practices which are prejudicial to the ſafety of Humane Society in general, or this or any other Rightful State or Kingdom in particular: It doth no where pretend to remit the Divine Laws, or diſpenſe with Oaths, or transfer the Right of Kingdoms, but leaves them without any imminution or change as it finds them*: *But* || *after that ambition and deſire of Dominion entred once into Eccleſiaſtical Miniſters, and that the Biſhop of* Rome (*being by the Order of God's Word, none other than the Biſhop of that one See and Dioceſs, and never yet well able to govern the ſame*) *did by intollerable ambition challenge, not only to be the Head of all the Church diſperſed through the World, but alſo to be Lord of all the Kingdoms of the World, he became at once the Spoiler and Deſtroyer both of the Church, and of the Chriſtian Empire,*

* *Apol. Eccl. Anglic.* §. 67.

|| Homily of wilful Rebellion. 5 part. *p.* 374.

Empire, and all Christian Kingdoms, as an Universal Tyrant over all. In so much that * *There is no Country in Christendom which hath not been over-sprinkled with the blood of Subjects by rebellion against their natural Soveraigns, stirred up by the same* Bishops of Rome: || *Would to God we might only reade and hear out of the Histories of old, and not also see and feel these new and present Oppressions of Christians, rebellion of Subjects,* &c. *being procured in these our Days, as in times past, by the Bishop of* Rome *and its Ministers:* † *by the ministery of* his disguised Chaplains *creeping into Houses,* &c. ‡ *What a Religion is this that such Men by such means would restore, may easily be judged.*

* Pag. 380.
|| Pag. 383.
† Pag. 382.
‡ Pag. 361.

Contrariwise, our Church of *England* requires all of its Communion, to give the King such security of their *Allegiance and Fealty*, as may be a sufficient security to his Government: Which security is with great Moderation exacted in our Realm.

V. Homily of Obed. part 2.

Nevertheless, Pope *Urban* 8, in the Year 1626, by his Bull bearing date *May* 30. forbad all *Roman* Catholics to take the Oath of Allegiance: And since the happy Restauration of his Majesty, when

when ſeveral of his Subjects of the Papal profeſſion, offered by Oaths (wherein the Supremacy is wholly wav'd) to aſſure their Duty and Obedience: the Pope and his Agents look'd upon this Overture as an Apoſtacy from him, that is, from the Chriſtian Faith, and perſecuted all thoſe who were concerned in the Propoſal *, of which ſee the *Controverſial Letters*, and the late Hiſtory of the *Iriſh Affairs*. Which moſt remarkable Story is a ſtrange proof of the dangerous influence on Kingdoms, which is to be expected from the propagation of the *Roman* Faith: and is alſo a great Inſtance of the Moderation of our Governments, and how ineffectual the ſame is on ſuch.

* Diff. between the Church and Court of *Rome*. p. 30.

§. 8. The *Rules and Orders* of our Church are mildly and moderately framed: Our Church being ever moſt remov'd from the guilt or humour of Domineering over the Conſciences of any: She teacheth and enforceth the Divine Commands, and uſeth her Liberty in thoſe things which are left undetermin'd, and are within her own juſt Compaſs; The Precepts of the Church, which are very few, are juſtly affirmed to

to bind by virtue of the Command of God; yet their Obligation (which is declared not to be Univerſal, only to her Sons, and that but ſo long as ſhe judgeth expedient) is intended or remitted, as juſt reaſon of the Caſe requires.

No *Counſels Evangelical* are any where made into Laws in our Church; or ſet up as a *Fund* for Merit and Supererogation, but are left free for our further exerciſe and endeavour after Chriſtian Perfection: Which becauſe it cannot be thorowly attained in this imperfect ſtate, therefore the Moderation of our Church no where pretends to this perfection either of Knowledg or of Grace: So K. *James* affirmed to the Cardinal; *He never ſhould boaſt of this Church as being perfectly without ſpot or wrinkle.*

§. 9. For Illuſtration ſake, if we would compare the moderation of our Laws, with the Laws of the *Roman* Church, we cannot better do it than by taking into Conſideration a Chapter of *Card. Bellarmine*'s *, wherein he uſeth very neat Sleights to elevate the heavineſs and number of the Pontifical Laws, and to make them fewer and lighter than were the

* C. Bellarm. *l. de Pontif. Ro. cap. de comparatione Legum.*

the Ordinances among the *Jews: For* (ſaith he) *the Laws abſolutely impoſ'd upon all Chriſtians by our Church, are ſcarce found any more than four:* viz. *To obſerve the* Feaſts *of the Church: And the* Faſts: *and to* Confeſs *once a Year: and to* Communicate *at Eaſter.* Indeed the Men of that generation are ſo wiſe, that until any be a through Proſelyte, there is all ſhew of Moderation that may be to entice them into their Communion: But firſt, what Bondage was there ever among the *Jews* comparable to that one Obligation among the *Romaniſts*, to believe the Church and Pope of *Rome* infallible? with the Conſequences of that in practice, which are heavier than all the *Jewiſh* Obſervances ſet together. 2ly. On the Suppoſition that there were only thoſe four general Precepts of the Church, we may conſider how great Burdens any one of them ſingly do contain: 1. In that their *Feaſts* are ſo exceſſive in their number, and the obſervation of them have ſo many Superſtitions, (*V. Ch.* 9.). The ſame 2. is to be ſaid of their Faſts. 3. In that Auricular Confeſſion of all Mortal Sins, with all their Circumſtances, is enjoyn'd as by Divine Right (*V. Ch.* 11.). 4. The ſlighteſt

ſlighteſt Precept of the four is the laſt, of Communicating at *Eaſter*: But conſidering therewith the round belief of Tranſubſtantiation, which all are required to have, we may truly ſay with our Biſhop *Hall*, * *The Pope's little Finger is heavier than* Moſes's *Loins.*

* Remains. p. 30.

But perhaps one reaſon why the Cardinal ſaith, there are ſo few Precepts of the Church, is becauſe he will ſay that many of the reſt are Divine Commands, as Extreme Unction, *&c.*

The reſt (ſaith he) *of which the Tomes of Councils and Books of Canon Law are ſo full, are not Laws, but Admonitions only, or pious Inſtitutions without obligation to Fault.* However, there are great ſtore of them, of a great Bulk: But it is ſtrange that ſo many Canons of Councils, and other Laws enforced with *Anathema*, ſhould have no intended obligation to a Fault in caſe of Tranſgreſſion: Why were ſuch Laws made, or why were ſuch *Anathemaes* annexed? *Or* (ſaith he) *They are Conditional Laws, as of Celibacy, in caſe any enter into ſacred Orders, which are not to be accounted burdenſome, becauſe the Law leaves them to their choice; as alſo in caſe of Vows.*

How many and how ſtrict obſervances are

are contained under ſuch conditional Obligations, is too well known to be largely inſiſted on. The Purifications, the choice of Meats among the *Jews*, had not all of them comparably ſo many Rites, and Orders, and Laws, as the Pontifical Oeconomy hath. But to make the Precepts of the Church ſhow very light and eaſie indeed, *The four Laws of the Church* (ſaith Bellarmin) *are rather a determination of the Divine Law, than any new Law; for by the Divine Law, we are bound to dedicate ſome time to the Worſhip of God; ſometimes to Faſt, to Confeſs, to Communicate.* True indeed: But then the general Rules of Scripture, the edification of Chriſtian People, the practice of the Primitive Church, the ends of Religious Actions themſelves, ought to give meaſure to Laws, (as in the Church of *England* is practiſed) and not to let their Commands run out into ſuch laviſh extremity, where God hath left us at ſo large and ſafe freedom. Laſtly, he ſaith, *The Commands of the Church have a moſt moderate Obligation: for in their Faſts thoſe who are Sick and Aged are accepted: And for Feſtivals, their obſervation alſo is diſpenſed with upon a juſt Cauſe.*

So

So that in concluſion the Church of *Rome* is the moſt moderate Governour that ever was, for there it is the eaſieſt matter to get off from the ſtricteſt Precepts that are, if you have Money, but the Poor cannot be comforted * : So great is the moderation of the Church of *Rome*, ſo large are her Indulgences, whether for Commiſſion of Sin, or for Omiſſion of Duty.

* *Nota diligenter quod hujuſmodi gratiæ & diſpenſationes non concedunturpauperibus, quia non ſunt, & ideo non poſſunt conſolari.*
Taxa. Cancel. Apoſtol.

§. 10. Having mentioned the mildneſs of the Churche's Power, It is meet for the further ſhewing her Moderation, to note, That our Church in the Government of her Eccleſiaſtical Courts, in their manner of Proceſs, Sentence, Appeals, doth make uſe of the Law of Equity: moderating even the practice of that alſo with all due Subordination to other Superiour Laws: According to Equity, our Church deſires all its Laws may be interpreted ‖ : She admits of a mitigation of a rigid Sentence: She doth ſometimes diſpenſe with her General Rules upon the exception of a particular

‖ *Benignius leges interpretandæ ſunt quo voluntas earum conſervetur.*
Capienda eſt occaſio quæ præbet benignius reſponſum.

lar Caſe: Juſt reaſon requiring, ſhe admits a commutation of her Cenſures. When there is ſufficient Cauſe, ſhe is ready to abrogate any ſuch Laws as are found inexpedient and inconvenient: The reaſon of her Laws ceaſing, they are made to ceaſe alſo: And to take cognizance of their deſires who ask a relaxation of ſtrict or rigid Law, there is a *Court of Faculties* conſtituted on purpoſe, to grant in many Caſes (*not repugnant to the Law of God**) a Diſpenſation of ſome Canons: And if the Eccleſiaſtical Senate among the Diſciplinarians, might for the greater good of the Church diſpence with a Rigid Law, why may not the ſame be done in a Chriſtian Kingdom by ſuch Authority as the King and the Laws have conſtituted? And we count it a great Moderation in our Eſtabliſhment, that there is amongſt us a right of Appeal allowed in caſe of unjuſt Cenſure. And the Moderation of our Public Government hath been ſuch, that Permiſſions which have been ſometime known upon occaſion, were never allowed to make void the Laws of the Kingdom or the Church.

* *Camden. Britan.* p. 110.

Altare Damaſc. p. 85.

It may be added that in the ſeparation and diviſion of Cauſes, which is made be-

between our Eccleſiaſtical and Civil Courts, as excellent Proportions and Meaſures are obſervable, ſo inſtead of all is, that the Rules of Eccleſiaſtical Practice are with all reſerve and ſubordination to the Laws of the Kingdom. For our Church uſeth no other voluntary Juriſdiction than what is eſtabliſhed or confirmed and limited by the Statute or Municipal Law: For the execution of which, and to correct the *Exceſſes* and *Defects* which ſhall be found among the Miniſters or People; and to promote Piety, Righteouſneſs, and Sobriety of Life and Converſation, there are among us frequent *Viſitations* appointed and practiſed by the Biſhops and Arch-Deacons.

Chap. XIII.

Of the Moderation of the Church and Kingdom, referring to the Administration of Public Laws towards Offenders.

§. 1. *The occaſion of that Miſtake which is concerning the unlawfulneſs of Coercion in caſes which concern Religion.* §. 2. *It may be very well conſiſtent with the Moderation of the Church (beſides her own Cenſures) to approve and ſometimes deſire ſuch Coercion.* §. 3. *The Uſe thereof in many Caſes relating to Religion, the undeniable Right of the Chriſtian Magiſtrate.* §. 4. *Some of the chief Objections hereunto Anſwered.* §. 5. *Sundry proper Inſtances of the great Gentleneſs and moſt indulgent Care of our Church toward all its Members.* §. 6. *The Moderation of the Church and Kingdom not without their requiſite and juſt Bounds.* §. 7. *The Recourſe which our Church deſires may be made to the Secular Arm, is not but upon*

on urgent and good Occaſion. §. 8. *Our Government defended from unjuſt Clamours of Perſecution, of the Romaniſts on one ſide, and the Separatiſts on the other.* §. 9. *The Kings of* England *ſince the Reformation, and eſpecially his preſent Majeſty, Glorious Examples of this Moderation. The effect of this Moderation yet much deſired and wanted.*

§. 1. AS the nature of Moderation hath been Explained. (*Ch.* 1.) The moſt proper Inſtances thereof are ſuch, as ſhew the *Gentleneſs* and *Mildneſs* of the Church, with reference to ſuch Cenſures and Puniſhments as are uſed and approved by Her: Which is moſt neceſſary to be obſerved, becauſe the moſt general (but groundleſs) Objection againſt the Moderation of our Church hath been upon this Occaſion: Which if we truly conſider, ariſeth either from a miſtake in Judgment, that all Coercion in matter of Religion is unlawful, or elſe from an Impreſſion, which (on the Phancy and Affection of eaſie and ſoft Diſpoſitions) hath been made, from the Complaints of ſeveral; to whom whatever looks like Penalty, is commonly irkſome and very unpleaſing,

(eſpeci-

(eſpecially if it happens that they are guilty of the ſame) wherefore they ſeem in haſte to fly unto Religion as their Sanctuary againſt Puniſhment; as if God's Religion, and His Church had different Altars among us; therefore I doubt not but when the Prejudice againſt the former Miſtake is taken off, Religion and the Church will appear to have the ſame Intereſt, and the Moderation of the Church may be fairly acknowledged.

§. 2. For the diſtinct underſtanding what is right in this Caſe, we may firſt Conſider how far toward this *Coercion*, the Church can move of it ſelf.

1. We cannot but acknowledg the *Church* as a Society eſtabliſhed by our Lord Chriſt, and (which was neceſſary to the being of a Church) had Rulers therein appointed, with Authority and Power to effect the neceſſary Ends of Government: Which could not be without a power of Diſcipline, to Rebuke and Cenſure, and Exclude from ſuch a Society, thoſe who will not obſerve its juſt Laws: Which proceeding was ſuitable to the Apoſtolical Practice and Command with relation to Offenders; Article 33.

and agreable to what was practiſed among the *Jews* in their Synagogues; the common Reaſons of which are perpetually the ſame: Namely, that ſuch a Community and Fellowſhip as the Church is, be maintained in Unity, Peace, and Purity (ſince without theſe no ſuch Society can ſubſiſt) and that ſuch Offenders may (if poſſible) be reduced and amended; who are bound to ſubmit to ſuch Cenſures, by virtue of their own firſt Conſent; which was the Condition of being admitted to partake of the Privileges of ſuch a Communion. But in that general Contempt which is caſt on Sacred things (through the grievous Corruption of the Age) ſince many are inſenſible of their Duty and Relation to the Church as Members; and alſo are apt to deſpiſe the Church and her Spiritual Diſcipline: Therefore the Church in a Chriſtian Kingdom being in other Circumſtances than conſidered alone by it ſelf, receiving thereby Defence in the exerciſe of its Power, ſo far, that many times the Chriſtian Magiſtrate is pleaſed to add (to the Spiritual Cenſures of the Church, if need be) ſuch outward and ſenſible Puniſhments, as may touch the Bodies, or Goods,

or

or Temporal Intereſts of ſuch Delinquents: In ſuch a caſe the Church hath reaſon to accept of ſuch Defence, and to approve alſo and defend the ſame civil Animadverſions on Offenders, ſince they are very lawful and uſeful, and worthy a Chriſtian Magiſtrate.

§. 3. *He* being appointed of God for the puniſhment of Evil-doers, and to execute Wrath on them: Since they on whom the Church rightly inflicts her Cenſures are Evil-doers, therefore ſuch alſo the more they undervalue the Cenſures of the Church, the more juſtly are they the ſubjects of the Civil Magiſtrates Puniſhment.

And ſince Offences which affront the Majeſty of Heaven are of the higheſt Nature, the more Religious a Magiſtrate is, the more care he will take to ſee ſuch Puniſhed. And ſince Chriſtian Magiſtrates owe that duty to God (from whom alone they receive their Power and Soveraignty) they are therefore eſpecially to take care of Religion; and Common Reaſon and Experience inſtructs us, This cannot be done unleſs ſuch Laws are guarded with Sanctions of Puniſhments; that ſo They may be

indeed a Terror to thoſe who will break the Peace and Order of the Church: Eſpecially when the Peace of the Church hath ſo great an Influence on the Peace of the Public State, or Kingdom: Which, when it is Chriſtian, the Religion of the Kingdom is the chief part of its Laws.

This is the uſe of no other Power than what the Kings of *Iſrael* and *Judah* had: And in Chriſtian Kingdoms * hath been uſed, ever ſince any Kings have become Chriſtian, for the real good of the Church, whoſe Members with all thankful acknowledgment have approved the ſame: As hath often appeared from ſundry Teſtimonies of the Ancients, which need not be repeated, ſince the ſeveral Sects which oppoſe our Church, in this Matter make uſe of the ſame Power to the utmoſt, when they can come to it: As, ‖*The Independent Congregations in* New-England, *have not only Baniſhed the* Antinomians, *and put* Quakers *to Death, but have impoſed a Penalty of Five Shillings a day upon all that come not to hear their Sermons.*

* *Cod.* l. 1. *Tit.* 1.

‖ *Thorndike.* Forbear. of Penal. *ch.* 29.

And as the Synod of *Dort* ſaid, *There is no Order, no Peace in the Church, where it may not be lawful to the Church*

to

to judg of its own Members, and retain within due bounds their Licentious Humours. *

* *Ut vaga ingenia coerceat intra debitos limites.*

We know God commended *Abraham*, becauſe he would *command his Children and his Houſhold after him, to keep the Way of the Lord*, (Gen. 18. 19.)

And People of different Perſuaſions, do not queſtion but it is reaſonable for Parents to correct their Children when they abſent themſelves from ſuch Teaching as they order them, and when they refuſe to reade, or hear what concerns Divine Matters, in the way they judge fitting: And ſhall not the Power of the Supreme Magiſtrate have the like effect for the good Order of the Church?

§. 4. But many Object. Firſt, Nothing ought to be ſo voluntary as Religion: And indeed Religion ought to be moſt free, even the choice of our Mind, otherwiſe it cannot be our reaſonable and acceptable Service: But Penalties (ſay they) make that to be Servile, which ought to be moſt Free: To which may be Anſwered. That all Acts of Vertue are to be free likewiſe, and it is indeed more Noble to obſerve good Laws for the love of Goodneſs, than

the fear of Puniſhment; But ſometime *Fear is the beginning of Wiſdom*, and if Men will not willingly obſerve ſuch good Laws, the ſuffering Puniſhment is a leſs bondage than the ſlavery of Sin.

All Chriſtian Duty ought to be free and voluntary, but if Men are voluntarily Vitious, Heretical, and Schiſmatical, the Chriſtian Magiſtrate may Act religiouſly voluntarily to Puniſh them, even becauſe they wilfully do what is evil, when they might have freely Acted what was good: Which offence is the more aggravated in Matters of Religion, therefore for any to make Religion their excuſe for irregular practices, is to turn Religion and the Church into a Sanctuary of Wickedneſs: Irreligion and Hereſies have their ſenſual baits and temptations, which fear of puniſhment wholſomely prevents, and uſefully takes away.

2. Others Object, That no Man can be compelled to believe; for Belief muſt follow the evidence of things to the Underſtanding.

* *Sed nec Religionis eſt cogere Religionem, quæ ſuſcipi ſponte debet non vi.* Tertul. *ad* Scapulam.

Tis true, The Rules of the Chriſtian Church do not allow Force as a means to bring any to believe *: But thoſe who have

have profeſſed that they do believe, and thereby have become Members of the Chriſtian Society within a Chriſtian Kingdom, and ſo ought to be Obedient to the Laws and Orders thereof: If ſuch by their ſpeeches and behaviour ſay and do what tends to deſtroy that Society, and diſturb its Peace and Order, when by the execution of good Laws, the pravity of their Minds, as it betrays it ſelf by diſorderly ſpeeches and actions, is corrected; it may be a proper means to reduce ſuch to a better Mind, which may be the more thereby prepared to entertain a ſound belief: When ſpeculative Errors become voluntary, they become ſinful, and are ſprings of Vice; and therefore as the intereſt of the Public may be concerned, ſo they properly may come under the animadverſion of Laws. Yet we may take notice that the caſe is quite different between either Infidels or weak Chriſtians, and thoſe who have been taught the Chriſtian Religion:

Who call themſelves Chriſtians, and profeſs themſelves of the Society of Believers: Who preſume of themſelves, that they are far above the rank of Ignorant or weak People: When theſe

diſturb

diſturb the common Peace of the Church, and are in danger to infect others: When the ſame diſorder in the Church hath a dangerous influence on the Peace of the Kingdom: Such from the Nature and Laws of Chriſtian Society, deſervedly come under the Cenſure of the Church, and the Puniſhment of the Civil Laws, eſpecially in a Chriſtian Kingdom. And it is a great Bleſſing if ſuch can by any means be reduced: It is but what is neceſſary, and what is a great work of Charity (as our Homily hath it.)

3. Others pretend they ought not to be puniſhed while they follow their *Conſcience.*

But (in anſwer) What if ſuch a Conſcience ſhall caſt off all Subjection, muſt therefore all Execution of Laws be unlawful? (And they may ſo do, if they will, by the ſame Reaſon). Again, What if any call that, by the awful name of Conſcience, which is their Prejudice, their falſe Judgment of things, cauſed by the irregular inclination of their wills? Shall that excuſe them from their manifeſt Chriſtian Duty? When they ought to inform their Conſciences right: And alſo (as of neceſſity) be obedient for *Conſcience ſake*: The Conſcience

ſcience therefore of any who are puniſhed for their Diſobedience, cannot render that Puniſhment unjuſt, when the Laws themſelves are good, and the execution of thoſe Puniſhments upon them, are according to thoſe Laws.

4. Many will ſay, That Counſels and gentle Inſtructions, are a ſurer and better way to prevail. And it is very true: and God forbid but they ſhould be in their due place uſed: But if they will not prevail, they are left the more inexcuſable, who notwithſtanding are captious of exceptions againſt their Governours, to juſtifie their own Schiſm. Others frequently appeal to experience of the inefficacy of Puniſhments to theſe ends; and that they rather confirm than root out the perſuaſions they ſtrike at. And this alſo may be very true, when ſuch Penalties are either executed very unconſtantly, or in exceſs, either to a degree of Injuſtice or Cruelty: And when the due ends and meaſures of Puniſhments are not obſerved: whereas moderate and ſober Puniſhments are juſtly thought proper, to awaken the minds of Offenders into due conſideration and regard of their Duty: But none can ever reaſonably think, that

it

it will conduce to the peace of the World for any to do as they liſt. And whereas it is frequently objected: That the omiſſions of Forms and Ceremonies is more ſeverely puniſhed than greater Faults. *How greater?* (ſaid Biſhop *Lany* before the King.) *Our Earthly Tribunals are not erected to anticipate the Day of Judgment, to try Men according to the proper meaſure of their Guilt, but for a particular End and Uſe; therefore in ſome caſes ſuch Omiſſions are purſued with more care and ſtrictneſs, becauſe they deſtroy the very end for which the Power is given the Church to puniſh, which is the preſervation of Peace and Unity.*

§. 5. Wherefore now it remains for us to obſerve the excellent meaſures of the Moderation of our Church, in that Gentleneſs and Benignity, which is ſhewed in the Adminiſtration of her Laws.

1. Religion is no where allowed or deſired to be more voluntary than among us: And no where are any more required by their own choice, and free uſe of their own underſtandings, to take upon them the profeſſion of their Religion.

2. None

2. None by our Church were ever compelled to the Faith: When did ever our Church encourage any Chriſtian King to ſend his Arms to compel any *Pagans* or *Infidels* to the Faith?

3. Let it be remembred: None in our Church are puniſhed only for their *Opinion*: Even *The Liberty of Propheſying*, ſaith, *Opinion may accidentally diſturb the public Peace through the overactiveneſs of the Perſon, and the confidence of their Belief, and the opinion of its appendant neceſſity, and therefore Toleration of differing Perſuaſions in theſe caſes is to be conſidered upon Political Grounds, and is juſt to be admitted or denied as the Opinions or Tolerations of them may conſiſt with the public and neceſſary ends of Government.* Sect. 16. Num. 4.

Let it alſo be remembred, that our Church and Laws do allow a *Liberty of Conſcience*, and which is more, a *Liberty of Practice*, to ſuch a degree as the Laws of the Kingdom and the Church judge ſafe for the Public Intereſt. 'Tis evident that they already allow a large and real *Toleration*, within ſuch bounds as They have judged the Public Peace may be ſecured: which large Liberties all are not ſenſible of, who enjoy them, becauſe

cauſe they compare not the effects of that *Spirit of Meekneſs* in our Church, with the Cuts of thoſe *Rods* (and Axes too I may ſay) which have been prepared both by the Romiſh Communion, and by other Diſciplinarians.

And by the few things which our Church hath determin'd, ſince there is ſo great a liberty left for *Mutual Toleration*, It is evident that the Divine Moderation of our Church conſiders the frame of Man; and the uncertainty, difficulty, and imperfection of Humane Knowledg, the weakneſs and variety of Humane Underſtandings: She alloweth much to the force of Prejudice, Education, and the power and artifice of Seducers: Our Church makes a great reſerve of Diſpenſation to Perſons of modeſt, humble, docible, and peaceful Spirits; and proportions its Cenſures to the degrees of Malice, and the Unchriſtian Temper which appears in Offenders; and chiefly deſigns ſecuring Peace, and the true ends of Government, and the common intereſt of her Communion.

4. All Chriſtian care is uſed to inform and inſtruct the Ignorant, and thoſe who are in Error, with all Meekneſs

neſs and Patience: * Counſels, Debates, Perſuaſions, Conceſſions, Indulgences, from time to time have been uſed, ſufficient to juſtifie our Church, and leave her obſtinate Adverſaries the more Inexcuſable: The Infirm and || Weak our Church receives with an Apoſtolic Care: and earneſtly provides, they be not led into doubtful Diſputations. It doth not only pray that all *ſuch as have Erred and are Deceived, may be led into the Way of Truth*, but requires her Miniſters to uſe all private Conferences and means that may be, to reduce the Diſſenting Brother: Which Method at large is preſcribed in the 3*d* Canon, 1640. for the ſuppreſſing the growth of Popery, and is alſo provided for in the 66 Canon, 1603. *It is not my purpoſe* (ſaid King *James* †) *and I dare ſay it is not the Biſhops intent, preſently and out of hand to enforce theſe things without Fatherly Admonitions, Conferences, and Perſuaſions.*

Wherefore the Rules of our Church require in the exerciſe of her Authority, great Gravity, Temper, and Warineſs:

* *Blandâ pietate portandi ſunt, qui increpari pro ſuâ infirmitate non poſſunt.*
Proſper de vitâ Contempl. *c.* 5.

|| *Velati pueris abſinthia tetra*
Cum dare conantur, prius oras pocula circum.
Lucret. *l.* 4.

† Confer. at Hampt. Court.

V. *Refor. Leg. Eccl. de jud. contr. har. c.* 3.

neſs: *There being no Earthly Providence ſo likely to ſecure the Obedience of Children, as that of Parents not provoking them, and the difference being not great (and the danger equal) whether that be done by too great ſeverity of Puniſhments, or levity of Commands, the one abating the Love, the other the Reverence due to the Parents**. Our Church therefore maintains the Reverence due to her, by laying greateſt ſtreſs on the weighteſt matters of the Law: and declares *the keeping or omitting of a Ceremony in it ſelf conſidered, is but a ſmall thing (ſetting aſide Wilfulneſs and Contempt)* ||, and which might (in reaſon) gain Love to our Church, her Puniſhments are as mild as her Commands are reaſonable.

*Dr. *Ham.* of reſolv. Controverſies.

|| Pref. of Cerem.

5. The Puniſhments for any Errors, yea, Hereſy it ſelf, which by our Laws are allowed, or by our Church are approved, are ſo moderate, as thereby may appear, their deſign is not Deſtruction, but Amendment and Edification: As our Church doth earneſtly commend Gentleneſs, ſo it practiſeth the ſame, for as our Church ſaith, † *Honeſt Natures will ſooner be retained in their Duties by gentle words than by extremity and ſeverity, and frowardneſs is not mended with*

† Homily of the ſtate of Matrimony.

with frowardneſs, but with ſoftneſs: Wherefore the Inſtitution of a Chriſtian Man ſaith, *The Biſhops are not bound ſo preciſely, but they may attemper and forbear the Execution of their Juriſdiction, when by ſo doing the Cure of the Offenders, and the Tranquillity of the Church, may be furthered:* Our Church being of the ſame Judgment with thoſe Fathers of the Church, who when the *Donatiſts* were intolerable, they conſented to ſome leſſer Penalty, but conſtantly condemned taking away their *Lives.** At other times our Church moderates her Cenſures in proportion to the Offence, for the reducing the Tranſgreſſor; uſing a Medicinal Cenſure, before a Preciſive: a leſs, to prevent a greater Excommunication ‖: This, ſhe reſorts to as the laſt Remedy †; and ſo alſo, that the Church hath her Boſom open to any who return and repent of their wicked Errors and Practices: and upon Repentance, our Church is more ready to Abſolve than otherwiſe to

* *Semper tamen* Auguſtinus *excipit ſupplicium Mortis, non quod illos hoc non meteri putaret, ſed tum quia hoc decere Eccleſia Manſuetudinem putaret.*
C. Bellarm. de Laicis, Tom. 2. l. 3. c. 21.

‖ Canon 48. 88. 109. 115.

† *Monitio omnes fere Cenſuras Eccleſiaſticas præcedit.*
De Polit. Eccl. Anglic. p. 315.

Bind; and delights to give her Sons to God, but very unwillingly * delivers them over to Satan ||.

* *Form. Senten. Excommunic.*

|| *Sic Episcopi affectus boni est— postremò quod sanari non potest, cum dolore abscindere.* S. Ambros. Offic. l. 2. c. 27.

Wherefore those who in the execution of the Church-Discipline, abuse the most excellent Temper of the Church in the Constitution of her Laws, under the pretence of Ecclesiastical Authority, verily, they most of all deserve the Churches Rod, and the dire point of her Anathema: *Let it be considered* (said Bishop *Taylor* †) *how great a reproach it is to Ecclesiastical Discipline, if it be made to minister to Covetousness, and to the need of Proctors and Advocates: The more shame for the over-easie denouncers of that Censure, that inflict it for every trivial commission, without consideration whether or no repented of; or that use this soveraign Recipe unadvisedly, for any other end than reforming of the Prophane* ||. Where this Discipline is duly exercised, if it hath not that effect as it might, and ought, much may be imputed to the immoderate refractorines of the Recusants among us, who are so devoted to their Wills, that they have rendred our Discipline more

† *Doctor Dub.* l. 3. r. 259.

|| Doctor *Hammond* of the *Keys* c. 5. §. 18.

more uſeleſs than it would be: Yet ſundry abuſes referring hereunto, our Canons have endeavoured to redreſs.

§. 6. But there is a Moderation in Moderation it ſelf ‖: Wherefore it is one great Commendation of the Moderation of the Church of *England*, and her Supreme Governours, when the Caſe hath required, their Moderation hath been neceſſarily and conveniently governed, becauſe of the danger thereof otherwiſe: For God uſed *Samuel*, as a Meſſenger againſt *Eli*, for his exceſs of Indulgence to his Sons, 1 *Sam.* 3. 13. And yet *Samuel* himſelf ſeems ſcarce free from the very ſame fault concerning his Sons, 1 *Sam.* 8. 3, 15. And this Indulgence occaſioned the change of the Civil Government, as the former was the loſs of the Prieſthood *.

‖ —*Solerter cavendum, ne dum moderatius cuſtoditur virtus humilitatis, ſolvantur jura regiminis.* S. Greg. M. paſtor. cur. par. 2. c. 6.

* *Iram benignitas mitiget, benignitatem zelus exacuat, & ita alterum condiatur ex altero, ut nec immoderata ultio, plaſquam operetur, affligat; nec iterum frangat rectitudinem Diſciplinæ remiſſio,* Greg. M. l. 4. Epiſt. 55.

Moderation is confeſſed an excellent Vertue and much to be deſired, but then it is in a ſubject capable of it, wherein

there are extremes and exceſſes to be moderated, as certainly there is in all our paſſions, there it is proper; Only this Caution is to be obſerved in Lenity, that it be ſuch as may win Men into the Church, not ſuch as may ſecure and encourage them to ſtay without; Yet Lenity and Gentleneſs is ſo good a Vertue, that I am loth to caſt Water upon it, or ſeem to temper it: But for Men of moderate Opinions, I am at a loſs to know what they ſhould be; for Moderation there cannot be but between Extremes: Now what extremes are there of Opinions in a ſettled Church, unleſs the Church be one Extreme, and the Schiſmatick another? And then, the Man of moderate Opinions is he that is part Churchman and part Schiſmatick.

Biſhop *Lany* on 1 Theſſ. 4. 11.

——Poſſibly they may beſtow that good word Moderation upon ſuch as care little to obſerve the Law themſelves, or to require it of others: But if the Law it ſelf be too rigorous, in God's Name let it be amended, and not left to the arbitrary power of others to do it, for that is known to be a remedy ten times worſe than the diſeaſe.

* Biſhop *Ward*, Nov. 5. 1661.

* *There is no Cruelty ſo great as that of Laxneſs of Government, nor any Tyranny in the World like the rage of Subjects let looſe,*

Præſtat vivere ubi nihil licet, quàm ubi omnia.

loose; and the little finger of Licentiousness is harder than the Loins of the severest Laws, and strictest Government.

§. 7. Yet our Church hath not recourse to the Secular Arm, but upon urgent and good occasion: When the Spiritual Power of the Church, cannot have all the effect which it ought, to keep Men in order for their own good, and the common peace of the Kingdom and the Church, the supreme political Governour hath right to restrain and animadvert on Hereticks and Schismaticks, that the Contagion may not spread as doth a Cancer, and that the disorder in the Church may not influence the disturbance of the Kingdom: therefore when great Reason moves, the Church is glad when the Civil Power will befriend it so far as to defend and protect it in its Office, and sometime to render the same effectual, to enforce a common and public Order even by the Laws of the Land:

For, * *It is out of all doubt that the Bishops and Priests never had any Authority by the Gospel to punish any Man by Corporal Punishments, and therefore they were oftentimes moved of necessity to require*

* Institu. of a Christian-man. f. 46.

Chriſtian Princes to interpoſe their Authority, and by the ſame to reduce the Inobedient to the good Order of the Church.

§. 8. Wherefore it is not improper here to take notice of the wrong notion which the Romaniſts and other Separatiſts have entertain'd, not only of Moderation but of *Perſecution:* As if every Spiritual Cenſure of the Church, or Puniſhment of the Magiſtrate, for the greateſt inconformity and diſorder and breach of the Peace of the Church, and the Eccleſiaſtical Orders of the Kingdom, was *Perſecution:* when indeed it is but defending the Faith, and the ſociety of the Faithful, that is, the Church: Which is the nobleſt Privilege of Chriſtian Princes, and the moſt worthy execution of their Power. Yet herein the immoderate Calumnies of our Adverſaries appear more grievous, that upon any execution of this Power, the Offenders inſtead of accuſing themſelves, and being reconciled to the Lenity of the Church, and the Preſerver of its Laws, They accuſe at one blow the whole frame of Government, of direful Perſecution, as if they had erected ſome terrible Tribunal of Inquiſitors, which our

our Church doth moſt of all abhor; and doth declare againſt puniſhing even Heretics (as ſuch only) *with Death*, much leſs thoſe who are falſely branded with that name (which is the cruelty of the Romiſh Inquiſition): And the Moderation of our Church hath no other Puniſhments but what are juſt and proper to convince ſuch, and reduce them, and ſecure their own; but indeed if Heretical and Erroneous Perſons cauſe a Schiſm and Diviſion, and make a breach upon the Churche's Peace; If the Chriſtian Magiſtrate reſtrain or puniſh ſuch, they do but as in the Ancient Church the Chriſtian Emperours have done, as when St. *Auſtin* * was forc'd to call upon the Imperial Arm for defence of the Church, againſt thoſe kind of *Donatiſts* call'd the *Circumcelliones*.

* *Inſectamur vi poteſtatis ſecularis Hæreticos, non quia fidem deſeruerunt, ſed quia illi Catholicos uſque ad necem perſequuntur.* St. Aug. Ep. 50.

1. The Romaniſts ſet up this cry of Perſecution, and the other Separatiſts ſecond the loud Clamour †. Notwithſtanding, *Our Edicts and Statutes made for their reſtraint, are*

† *Quid juvant leges æquiſſimæ, ubi dominantur Domini, dixiſſem Tyranni, legum adminiſtri & executores?* Altar. Damaſ. p. 579.

such as ſerve only to awake them, and cauſe them to conſider the innocence of that Cauſe, for refuſal of Communion in which they endure, as they ſuppoſe, great Loſſes: Thoſe who are ſent over by them either for the retaining the already perverted, or perverting others, are either returned by us back again to them who diſpatch them to us, or without any wrong unto their Perſons, or danger to their Lives, ſuffer an eaſie reſtraint, which only hinders them from diſperſing their Poyſon they brought, and had they not been ſtickling in our State Buſineſſes, and medling with our Prince's Crown, there had not a drop of their Blood fallen to the Ground *.

* *Tot conjurationes & machinationes & rebelliones publicæ in illo Regno ortæ ſunt, ut illæ non ſolùm fuerint juſtæ, ſed etiam* Moderatæ *pœnæ delinquentium. Ad R. Eliz. Rex* Jac. *in Apologiâ.*

Quod me de Catholicorum perſecutione calumniantur, nunquam probari poteſt, quenquam Conſcientiæ cauſâ & Religionis ergo, me regnante, hactenus vel morte mulctatum fuiſſe, vel in mortis periculo verſari. Rex Jacobus. ibid.

Yet they traduce our Judiciary Proceedings againſt them for ſanguinary and violent, ſtriving to perſuade other Nations, that ſuch as have ſufferred by Courſe of public Juſtice, for Religion ſake only, and not for Treaſon, have Died ||.— And the leſs wonder that theſe Penal Laws are not taken away, until thoſe Principles be

|| M. *Hales* of dealing with erring Chriſtians.

be fully renounced which gave occaſion to them: Yet this may be noted of the Moderation of our Government, in not ſuffering the Courſe of our Law to proceed, but when the apprehenſion of danger hath been great.

2. As to moſt of our other Separatiſts: *Who ſeeth not their Hypocriſie, who would make the World believe they are perſecuted, when with too much Lenity they are puniſhed for their intolerable contempt of good Laws: It is to be doubted what theſe Men will do when Perſecution cometh indeed, who make now ſo much of nothing* ‖.

‖ Arch-Biſhop *Whitgift* anſwer to Admon. 1572.

The Moderation of our Church in this matter, Biſhop *Sanderſon* † thus alſo defends: *Our Church, it is well known, hath not always uſed that Rigour ſhe might have done: Where ſhe hath been forced to proceed as far as Deprivation, ſhe hath ordinarily by her fair, ſlow, and compaſſionate proceeding therein, ſufficiently manifeſted her unwillingneſs thereunto, and declared her ſelf a Mother every way indulgent enough to ſuch ill nurtured Children as will not be ruled by Her.* 2. *Thoſe that are ſuſpended or deprived, ſuffer it but juſtly for their obſtinacy and contempt: For however they would bear the World in hand that*

† Biſhop *Sanderſon's* judgment in one View.

that they are the only Perſecuted ones, and that they ſuffer for their Conſciences, yet in truth they do but abuſe the Credulity of the ſimple therein: And herein (as in many other things) jump with the Papiſts, whom they would ſeem above all others moſt abhorrent from: For as Seminary Prieſts and Jeſuits give it out they ſuffer for Religion, when the truth is, they are juſtly executed for their prodigious Treaſons, and felonious or treacherous Practices againſt lawful Princes and States: So the Brethren pretend they are perſecuted for their Conſciences, when they are indeed but juſtly cenſured for their obſtinate and pertinacious contempt of lawful Authority.

'Tis well known the *Quakers* were hanged in *New-England*: Yet

To theſe, who ſo much cry out Perſecution, ſaith the *Friendly Debate*: *Are you not allowed to worſhip God juſt as you pleaſe in your own Families? May not ſome of your Neighbours joyn with you? For ſhame do not complain of Perſecution who are ſo kindly uſed *, who endeavour'd in ſuch a manner to oppoſe others: The Common Prayer was never impoſed with ſuch Rigour as the Directory was.*

Pag. 218. Part. 1.

* *Si ea quæ per* miſericordiſſimam diſciplinam *patiuntur, comparentur factis quæ furioſa temeritate committunt, quis non videat qui magis Perſecutores vocandi ſunt.* S. Aug. *Ep.* 167.

We

* *We have already all the Liberty which Free-born Subjects can enjoy, and all beyond is but Licenſe: But if it be Liberty of Conſcience which they pretend, the Moderation of our Church is ſuch that its Practice extends not to the ſeverity of Perſecution, and its Diſcipline is withal ſo eaſie that it allows more freedom to diſſent then any of the Sects would allow it: In the mean while what right can be pretended by theſe Men to attempt Innovations in Church or State? Who made them Truſtees, or to ſpeak in their own Language, the Keepers of the Liberties of* England?

* M. *Dryden's* Ep. Ded. 1678.

Wherefore if a perfect pattern of dealing with Erring Chriſtians were to be ſought, there were not any like unto this of ours, which as it takes not to it ſelf liberty of Cruelty, ſo it leaves not any the liberty of deſtroying their own Souls in the error of their Lives ||.

|| M. *Hales* of Erring Chriſtians.

§. 9. Here humble thankfulneſs and duty binds us to make mention of the moſt glorious examples of Princely Moderation which the Chriſtian World ever hath exhibited, namely the Moderation of our Kings which have been ſince the Reformation: which gives a great Luſtre to the ſubject here treated of: Of whom

whom thoſe have been moſt fortunate to whom belongs that Character, which was given of *Marcus Aurelius Antoninus*, * *He had skill and knowledg when Rigour and Extremity, and when Remiſsneſs and Moderation was in ſeaſon:* (Or as King *James*'s Phraſe to the Parliament, 1622. was) when the Spur and when the Bridle was to be uſed. The very Enemies of Q. *Elizabeth*, among the *Romiſh* Faction, could not but confeſs, that *Her Laws and Procedings were very mild and merciful* ‖: And yet how very often did they Treaſonably attempt againſt her Life? Neither did her Indulgence ſufficiently prevail with the other ſort of Recuſants to conform, as the Queen by all means did deſire. That wiſe King *James* (in his *Baſilicon* †) earneſtly *from our dear-bought Experience*, warned his Son, that his Mildneſs and Lenity found (in *Scotland*) little effect: and *the loſs of his thanks was all his reward.* And in his Raign, of the *Romaniſts* in *England*, *Iſaac Caſaubon* asked *Fronto Ducæus*, Whe-

* Πᾶ δ' χρεία ἐπιτάσεως πᾶ δὲ ἀνέσεως.
Mar. Anton. l. 1. §. 16.

Neque multâ aſperitate exulcerentur ſubditi, nec nimiâ benignitate ſolvantur.
Gregor. M. *de Curâ Paſtor.*

‖ *Watſon*'s Quodlibets. *p.* 303. V. *Fowlis* Hiſt. of Popiſh Treaſons *l.* 7. *c.* 2. *&c.*

† Pag. 31.

* Whether the King's Divine Moderation in buſineſs of Religion, had prevailed one whit among them? * *An illa divina in negotio Religionis Moderatio quicquam apud veſtros profuit?* P. 73.

K. *Charles the Firſt* was ſo great an example of Moderation in Judgment and Practice, that (as his Character is in his Life) He purſued Moderation in ſpite of the Malignity of the Times: Yet he was made a Royal Martyr, rather than he would betray the Church to either of its Enemies on either extreme. The Moderation and Clemency of his preſent *Majeſty* hath appeared to all the World as the moſt radiant Luſtre of his Crown: And yet it may be an aſtoniſhment to the moſt moderate Men to conſider, how unaccountable the rage of the Jeſuits, and ſome other *Romaniſts* have been toward a Prince of ſuch Divine Clemency and wonderful Grace, even to thoſe of their Communion: And how little the more peaceable and orderly and complying the greateſt part of our other Diſſenters have been, notwithſtanding all that Forgiveneſs and Moderation and Favour, wherewith he hath crowned both ſorts of Enemies, by heaping of Coals of Fire on their Heads;

Heads; Where do we ſee either of them generally the more melted down into greater Humility and Obſervance? Or the more inflamed in a paſſionate ſenſe of the excellency of that Moderation which from the King and the Church they have ſo much experienced *? What Re-condeſcention hath been made by them for all the Indulgences of his Majeſty from firſt to laſt?

* *Ne Regum quidem manſuetudine abuti conſultum eſt, non ignorant illi vires ſuas.* Eraſm. *de amab. Eccl. Concord.*

Julian the Apoſtate was honoured as a wondrous Moderate Prince, becauſe he permitted the Sectaries then their Liberty in Religion: And *Valentinian* || the Emperour was in thoſe days counted Moderate, becauſe he ſtood middle and indifferent (as we may ſay, between God and *Baal*, that is) to any ſort of Worſhip.

|| Valentinianus *hoc* Moderamine *principatus inclaruit, quòd inter Religionum diverſitates* Medius *ſteterit: neque ut hoc coleretur imperavit aut illud.* Am Marcellinus.

But the Chriſtian Moderation of our Kings hath been ſo well temper'd, I cannot expreſs it but in ſome of their own words. *To any number of our Loving Subjects we very willingly Comply, with the advice of the Parliament, that ſome*

ſome Law be made for the exemption of tender Conſciences. Provided that this Eaſe be attempted and purſued with that Modeſty, Temper, and Submiſſion, that in the mean time the peace and quiet of the Kingdom be not diſturbed; The decency and comlineſs of God's Service diſcountenanced, nor the pious, ſober, and devout Actions of thoſe Reverend Perſons who were the firſt Labourers in the bleſſed Reformation be ſcandal'd and defam'd *.

* His Majeſt. Declaration, 1641.

So cool a Moderation methinks ſhould have tempered and prevented the growing Flame: Or ſince, it might have been extinguiſhed by that Act of Grace, among many others, which connived at their private Meetings to the number of Five, *&c.* which if only Conſcience rightly ſo called was the reaſon in the Caſe, might have contented any ſober Diſſenters: But, in that, unhappy was *Alexander* the Great, || He ſwelled the more for being Confin'd.

|| *Æſtuat Infelix angusto limite mundi.*

Nevertheleſs, what *Thuanus* ſaid in his Epiſtle to K. *Henry 4th* of *France*, hath been much more true in our Caſe among us. You, Sir, have graciouſly reſtored them to their Houſes and Goods, and moſt of them you have adorn'd with Primary Dignities, ſuppoſing

ſing that by degrees their Hatreds being aſſuaged, and that Concord which you have decreed being more conveniently eſtabliſhed among thoſe that were at Enmity, thereby chearfulneſs being returned to their Minds, what in Religion is beſt, and what is moſt ancient may be diſcern'd, * *&c.* Yet notwithſtanding all the Moderations which have been uſed, the *Romaniſts* have gone on in their Serpentine way of Inſidiouſneſs: And the Sectaries alſo have been like the deaf Adder which will not hear the voice of the Charmer, charm he never ſo wiſely: But we may not wonder if the favours and bounties of Princes cannot make them be thought ſo much as Moderate, with ſome ſorts of *Romaniſts* ſuch as are of *Suarius*'s † mind; who treating of the *Engliſh Perſecution* under King *James*, argueth very Scholaſtically; His purſuing them with Favours and Benefits to be even one great part and aggravation of their *Perſecution:* That

* *Ut ex eorum quiete, aliorum adhuc in Schiſmate poſitorum Corda flectantur.* Greg. M. *l.* 7. *Ep.* 97.

† *Praterea favores & beneficia qua Catholicis ſe contuliſſe refert, & parvi momenti ſunt ad excuſandam* Perſecutionem: *non enim Religionis cauſâ illis faveze, vel potius cum illis diſſimulare incepit, ſed ob rationes politicas ut in principio Regni ſui omnes ſibi aliquo modo conciliaret. —Et fortaſſe illis blanditiis & honoribus eorum animos lucrari cupiebat, —Quod ſi ita eſt id non excuſatio ſed potius pars & augmentum* Perſecutionis *cenſenda eſt,* Suarii *Def. l.* 6. *c.* 10. *de Perſecutione* Anglic.

being

being only a politic kind of diſſimulation, by blandiſhments and honours to gain upon their minds: O the favours of good Princes ſometimes ill-placed, thus to be commented on, and requited!

Chap. XIV.

Of the general Moderation of our Church toward all that differ from her, and are in error.

§. 1. *Our Church takes an univerſal care to ſatisfy and reconcile thoſe who differ from her: Particularly our Domeſtic Diſſenters, to whom ſundry Conceſſions have been made.* §. 2. *Our Church is not forward to denounce Curſes againſt thoſe who are not of the ſame Judgment with her.* §. 3. *Our Church doth not judg all according to the Conſequences of their Doctrines.* §. 4. *In refuſing an adverſe Party, Our Church gives an excellent Example, not to uſe odious Names.* §. 5. *Our Church uſeth great care to preſerve and reſtore peace.* §. 6. *The*

Moderation of the Church gives it a ſingular advantage to convince Diſſenters upon right and proper Principles. §. 7. *The Moderation of our Church doth incomparably qualify Her to arbitrate and reconcile the preſent differences of the Chriſtian Churches.* §. 8. *A Suppoſition laid down of the moſt poſſible means of Reconciling a Proteſtant, and ſuch a Romaniſt as lays aſide Infallibility: and that the Church of* England *hath done her part, in what was fit, toward any juſt Reconciliation.* §. 9. *An Anſwer to that common Calumny of the Separatiſts, that our Governors in the Church of* England *have more peace and reconciliation for* Papiſts, *than for the moſt moderate* Proteſtant *Diſſenters.*

§. 1. ALthough the lenity and benignity of our Church, toward thoſe who differ from her, even toward Offenders, hath ſufficiently appeared from what hath bin already delivered: Yet moreover, in an univerſal care to ſatisfy all who differ from Her, and to reconcile them to Truth, and to Her ſelf; Our Church hath been always ready

dy to give an Apology and Reaſon of Her Faith and Practice.

Particularly, Our Domeſtic Diſſenters have leſs reaſon to except, becauſe Our Church hath wiſely and faithfully provided, what-ever is neceſſary or expedient for thoſe who are, or ought to be within Her Communion; As becomes a good Steward of the Family of Chriſt, there is in her Houſe (*the Church of the Living God*) whatſoever is requiſite to promote the true Worſhip of God, the Communion of Saints, the Kingdom of Chriſt, the Emendation and Edification of all in brotherly Love, and Faith, and Godlineſs, as appears from the excellent Monuments of the Churches Piety, Her Articles, Liturgy, Canons, and whatſoever elſe belongs to Her Conſtitution: The Church Doors are open, we have the Holy Scriptures in our Mother-Tongue frequently read and expounded in Preaching and Chatechiſm; We have the excellent Prayers generally accommodated to all public Occaſions, and the Holy Sacraments ritely adminiſtred, and all Spiritual Means neceſſary to prevent Hereſy and Schiſm; Over and above, we have Our *Prince*, the profeſſed *Defender of our Faith*; and

the assistance of the Ministry of God for all particular occasions, public and private, which humane fore-sight generally can procure; (of these things we have a large Confession in the Morning Exercise against * Popery.) Our dissenting Friends should therefore consider that the Case is quite different from the condition of the Church, when it was forced to assemble together in † *low and poor Conventicles, simple Oratories, and Caves under-ground, called* Cryptæ, *for fear of persecution.* Since these things are so, A wild humour possesseth too many who run into dangerous and forbidden *Conventicles*, scandalously insinuating, that our Church and Kingdom, rather persecute than encourage Christianity.

* Serm. 9. p. 209.

† Homily of Idol. 3 part.

But because nothing in this World is so perfect, but may have its exceptions framed against it, especially when fair Constructions are not allowed: therefore for the sake of Peace, and in hope, by the Church's Condescention and endeavour to remove even all suspicion of what is blame-worthy, there have from time to time bin many *Concessions* made, for the utmost satisfaction of all, in what hath been thought expedient:

Our

Our Church being of the mind of Father *Nazianzen* *; who in his Oration of Peace, said, *Come, let us give way, that so we may over-come; let us grant a little, that so we may gain a great deal, even Peace.* Not only in Queen *Elizabeth's* time some things were changed, (then being taken into advice, *many Learned and Moderate Divines* *) but even since our Reformation, there have bin Concessions made in accommodation to Dissenters: Our Church still *holding the mean, between too much moroseness, and too much easiness in admitting Variations* †. There are two sorts of Popularity, (said *Calvin* to *Farellus*) one, when with Ambition and Lust to ingratiate our selves, we hawk after the popular Air; the other, when by Moderation and Equity, we endeavour to engage the affection of Men, only to render them more docible. This latter practice belongs to Our Church: which hath wisely accommodated Her self to all, to gain * some. Our Church being of the temper of those whom *Tully* calls Courteous and Sweet, who gently shew

* ἡττηθῶμεν ἵνα νικήσωμεν· συγχωρήσωμέν τι μικρὸν, ἵνα τὸ μεῖζον ἀντιλάβωμεν τὴν ὁμονόιαν.

* *Camdens* Hist. of Q. *Eliz.*

† Pref. to the Lit.

* *Submittendo nos ad mensuram discentis, & manum dando & gradum nostrum minuendo.* Quintil.

thoſe that err the way, which is the true Chriſtian diſpoſition, different from what *Juvenal* * deſcribed in the Jews. Yea, one of the great perfections of the Chriſtian Practice, (which is an Univerſal Charity to all, even Enemies) may be much promoted by our Church's Prayers, where we pray *for all Men*, and *for Enemies*, and *for Perſecutors and Slanderers:* Yea, ſuch is the Charity of Our Church, that in it every one is preſumed good, and orderly, and willing to be of Her Communion, until it appear lawfully to the contrary.

* *Non monſtrare vias eadem niſi Sacra colenti.*

§. 2. Whereas of the Extreams of the Separation on either hand from Our Church, 'tis too well known how generally they give out themſelves as the only Children of God's Church, the only Beloved of God, and ſcarce admit any elſe to have any portion with their Saints: Nevertheleſs for ſuch matters as they contend, Our Church is not buſy to ſend Men preſently to Hell * with an *Anathema* in their Ear, crying out againſt them, *Go ye Curſed:* Yea, very moderate ſhe is in her Judgment of the final condition of any

* *Quod eo conſilio invectum ut terrore mortis credulos in obſequium trahant.* D. An. Sall. Votum pro Pace.

any without good and ſufficient grounds, becauſe of the unſearchableneſs of the Divine Providence in his Government of the World, and of particular Men: Yet the Moderation of our Church is not of ſuch a *Latitude* to hold, *That every Man may be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his life according to the Law and Light of Nature; for Holy Scripture doth ſet out unto us only the Name of Jeſus Chriſt, whereby Men muſt be ſaved* *: 39. Articl. 18. Wherefore in giving account of the remiſſion of ſuch Puniſhments as are declared by the Divine Laws, Our Church doth not think fit any ſhould be wiſer than thoſe Laws themſelves, and the Divine Revelation. *The Church of* England (ſaid Arch-Biſhop *Laud*) *is not ſuch a ſhrew to her Children, as to deny her Bleſſing, or denounce an* Anathema *againſt them, if ſome peaceably diſſent in ſome particulars remoter from the foundation* †.

† *Diſſentio de minimis & de opinionibus non repugnat paci imperfecta quæ eſt in viâ.*
D. Tho. 22. q. 29. a. 3.

§. 3. Neither is our Church ſo ſevere, as to judg of all * Erroneous Perſons according to all the *Conſe-*

* *Maximè cum ſciat eos facere quæ neſciunt, noſtros autem negligere quæ credunt.*
Salvian. *de gub. Dei.*

quences of their Doctrines: Which we preſume in many Caſes are beyond the comprehenſion and knowledg of the Party ſo erring: Much leſs is our Church at any time buſy to exulcerate the minds of any, by attributing to them ſuch Conſequences as their Aſſertions will not bear.

§. 4. In refuting the Objections of an adverſe Party, Our Church gives an excellent Example to her Sons to abſtain from *odious Names*. Moſt wholſome to this purpoſe was the Injunction of Queen *Elizabeth*; *That the Knot of all Chriſtian Society (which is Charity) be not looſed, the Queen's Majeſty ſtraightly commandeth all her Subjects to forbear all vain Contentions and Diſputations in Matters of Religion, and not to uſe, in deſpite or rebuke of any Perſons, theſe convitious words, Papiſt or Heretic, Schiſmatic or Sacramentary.* So King *James* ſaid, *He would not have Pulpits made Paſquils* *; and in his † Letter to the Arch-Biſhop, requires, *That no Preacher, of any denomination whatſoever, preſume to fall into indecent railings againſt the Perſons of Papiſts or Puritans.* So in our Subſcription for Univerſity Preachers, we promiſe, *We will*

Inj. §. 50. 1559.

* Confer. at *Hamp. Court.*

† *Aug.* 4. 1623.

will preach without odious invectives, and indiſcreet diſcourſes by name, or plain Circumſtances; we will not defame any Man.

Much to this purpoſe is ſet forth in our Homilies, * That *by being ſoft, meek, and gentle in anſwering, we may overcome our Adverſary with gentleneſs; eſpecially in Matters of Religion and God's Word, which ſhould be uſed with all modeſty, ſoberneſs, and chaſtity: For it is better to give place meekly, than to win the Victory with breach of Charity:* Of ſuch an Apoſtolical Spirit is our Church! * So S. *Auſtin* call'd the *Pelagians*, and *Optatus* of *Milevis*, his Contempory, call'd the *Donatiſts Brethren:* and before them S. *Cyprian* wiſheth and perſuadeth that none of the *Brethren* might periſh: So our Church calls, and treats the Diſſenters as *Brethren.* In confuting Opinions, Our Church always ſpares the Perſons, how ſevere ſoever ſhe is upon the Error: becauſe *in the Diviſions of hearts that are in the World, it is certain ſome good may diſſent* *. So moderate alſo and juſt is our Church, ſhe is far from deterring others from her Communion, by branding any with the note of *Hereſy*, unleſs

* Homily againſt Contention.

* *Pium & ſimplex affectus, interdum tolerandus eſt, etiamſi cum aliquo conjunctus eſt Errore.* Eraſm. *de amab. Eccl. Concor.*

* *Duct. Dub.* l. 3. c. 4.

unleſs upon juſt reaſon and cauſe: diſtinguiſhing alſo between a Heretic, and thoſe who are by Heretics ſeduced *. Yea, where there might be juſt cauſe, Our Church rather chuſeth to imitate *St.* Paul's *demeanour at* Athens, *where finding the City full of Idols, or wholly given to Idolatry; He doth not fall foul upon them, nor exclaim againſt them in any reproachful manner; no nor ſo much as call them Idolaters, though they were ſuch, and that in a very high degree; but tempering his ſpeech with lenity and condeſcention, he telleth them only of their Superſtition; and that in the calmeſt manner,* (Δεισιδαιμονεστέρες) [ye are ſomewhat too ſuperſtitious,] (*the comparative degree in ſuch kind of ſpeaking being uſually taken for a diminuent term.*)

* (*Quidam Schiſmatum Duces*) *eatenus tamen vel ſimplicitate capti, vel errore inducti, vel aliquâ fallentis aſtutiæ calliditate decepti, à fallacia laqueis vos ſolvite.* S. Cypr. *de unit. Eccl.*

Biſhop *Sanderſon's* Preface to his Serm. §. 16.

Act. 17. 22.

§. 5. In reference to Peace and Charity, (which is the excellent Bond of Eccleſiaſtical Society) the Moderation of the Church appears from its moſt earneſt and frequent Precepts, and Deſires, and Declarations for Peace: It being that quiet condition of Being, in which

which any thing may exerciſe its proper and ſuitable Actions, in order to its good and perfection: Wherefore becauſe the proper Actions of the Church regularly tend to the perfection of Truth and Goodneſs: and theſe moſt obtain, when Peace beſtows upon them Ornament, Strength, and Bleſſing; Therefore our Church hath done ſo much to procure, to keep, to reſtore this Peace every where, eſpecially among the Churches *.

* See the Queſtions in the Ordination of Biſhops, Prieſts, and Deacons. K. *Edw.* 6. and Q. *Eliz.* Injunc. §. 21. Homily of Charity. Hom. againſt Contention.

§. 6. The Moderation of our Church gives it a ſingular advantage to convince Diſſenters upon right and *proper Principles:* in defect of which, in diſputation with the *Romaniſts*, Biſhop *Sanderſon* and others have obſerved, many have diſſerved their Cauſe, either miſtaking the Queſtion, or mingling ſome of their own falſe Principles with their Argument; either over-ſhooting, or coming ſhort of the Mark: Wherefore thoſe of our Separatiſts are very injurious to the Proteſtant Cauſe, who take ſo much pains to elevate and depreciate the Labours of our Conformable Clergy, which ſo ſenſibly have preſt the *Romaniſts*,

niſts, becauſe they have manag'd thoſe Controverſies upon the only right Principles: Which requires greater variety and depth of true Learning, than ſeems to be well conſiſting with the Principles of a rigid Separation.

§. 7. Becauſe of the excellent Moderation of our Church, it hath bin judged by the moſt Learned, and the moſt equal Judges of things, ſo well pitcht in Her Principles, and of ſo rare a temper in her Conſtitution, that it is rightly reſolved to be the beſt and moſt proper for * *Arbitrating* and reconciling the preſent Differences of Chriſtendom. Wholſom indeed was the Advice which King *James* gave his Divines which were to be at *Dort*:

* *Accepi perniciosam esse in omni arte vel Doctrinâ assertionem audacem & extremam.* Gerſon. *de vitâ Sp.*

In caſe of main oppoſition between any over-much addicted to their own Opinions, your endeavours ſhall be, that certain Propoſitions be moderately laid down, which may tend for the mitigation of heat on both ſides. The ſame is already performed in our Conſtitution for a general Accommodation of Controverſy: Neither will any, I hope, have the worſe Opinion of our Church, becauſe *Grotius* thought

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the Church of England, *a right Medium of* * *Reconciliation:* Whoſe Pacificatory Deſign Mr. *Baxter* took to be one of the moſt bleſſed noble Works that any Man can be imploied in. And certainly Peace without the loſs of Truth, is a moſt valuable acquiſt: Yet *Mens fingers do ſo itch after the maintenance of their Opinions, that they can hardly contain themſelves from flying upon the faireſt Moderation of any Umpire.* Wherefore no wonder if the Church of *England* hath the fortune of other wiſe and good Arbitrators, not to pleaſe both Parties; † Therefore our Church hath this left her, (as ſuch have) to be ſatisfied in her own integrity. But however in this Matter Our Church cannot (I conceive) ſo properly be termed an Arbitrator or Umpire of the Differences of the Church (how fitly ſoever ſhe is qualified to be) as ſhe hath determined for her ſelf, (which ſhe hath right to do) according to the Word of God, and the practice of the Univerſal Church: Yet in this Our Church hath performed ſo much as might be made uſe

* *V.* Bp. *Bramhalls* Vind. *p.* 23.

Ib. p. 22.

Via Media. Bp. *Halls* Remains. *p.* 387.

† *Hic accidit, quod uſu veniri ſolet iis qui contrarias Opiniones ſtudent reconciliare: ut utrique in* Mediâ *Opinione oppugnandâ vires ſuas conſocient, ipſi interim in opinione ſuâ multò quàm antè obſtirmatiores.*
In Hiſt. Concil. Trid. *l.* 3. *p.* 239.

uſe of, in order to a due Reconciliation.

For ſuppoſe a Kingdom or State well ſetled, (as was the Primitive Church by Chriſt) and there happens a Rebellion or Diviſion, the means of Reconciliation are the Laws; to attempt a Reconciliation further, is in no hand of right but theirs who have Power of the Law: Any deſign further is but a Speculation; and ſo in the Church to ſpeak of Reconciliation, otherwiſe than upon the foundation of its eſtabliſhment, is neither ſafe nor obtainable. What is removed from the foundation, is the proper Matter of Charity and mutual forbearance: But as the different Judgments and Intereſts of the divided World are now, a Reconciliation is thought impoſſible, and generally impracticable; but becauſe the very ſpeculation of Peace is delightful, we make in the *Idea* this Suppoſition.

§. 8. Admit (which is a caſe poſſible) ſome few Families of well-bred, and better diſpoſed Perſons, but of as different Perſuaſions in the Extreams as any are among us, were to ſettle together in ſome remote Iſland, and had a ſingular

ſingular inclination to compaſs a Communion with each other, in what they might in Spiritual Matters: The means to bring this about, one would think, muſt be the ſame which all wiſe Perſons would take to convince another of a different Perſuaſion; namely, by moving upon ſuch Principles as both agree in; which being improv'd to the utmoſt they are capable of, muſt be between them the common foundation of a poſſibility of agreement: Suppoſe then upon this ſcore a *Romaniſt*, and an extream Diſſenter ſhould yet agree in the moſt Fundamental Articles of Faith, (contained in the received Creeds) and in acknowledging the Holy Scriptures in their Original; or admitting the Vulgar Verſion (or the like); and if they admit the four firſt General Councils ſo much the better: Upon this Stock an accommodation muſt be negotiated amongſt them.

1. Neither pretending to be Dictators one to the other, (for that will ſpoil all) but to acquieſce as theſe Principles and their beſt Reaſons ſhall govern them to a fair entercourſe in common. For Union in Practice, 2. No unjuſt condition of Communion muſt be

be enjoyned on either hand: Nor any thing but what is very neceſſary and clear, (as well as they can) agreed on according to thoſe firſt Rules. 3. Both muſt ſincerely bear with one another, in what they appear to differ, and to forbear all occaſions of giving mutual diſtaſt that may be. 4. Sufficient ſecurity muſt be mutually given againſt ſuch Principles, the profeſſing and purſuing of which neceſſarily deſtroys all Civil and Spiritual Communion: As for Inſtance, That Faith is not to be kept with thoſe whom one part calls Hereticks: Or that right of Dominion one over the other is founded in Saint-ſhip, *&c.* 5. For accommodation in Peace-ſake, if theſe and the like Principles and Doctrines be publickly and ſufficiently renounced, then they muſt mutually take care, that the evil Conſequence of either ſhall not be imputed to thoſe particular Perſons who do deteſt them and acknowledg them moſt impious.

This being the proper Foundation for Communion together in Doctrine, Sacraments, and Diſcipline; the conſequent buſineſs is to convince ſuch as will admit of the Debate, That thoſe Doctrines and Practices which are received

ceived, above and beſide what are mutually agreed in, do really contradict the clear Contents of the Scripture, or the Judgment of the Univerſal Church, and are not of ſafe influence on the Chriſtian Religion: It may do well to be ſhewn by Inſtances of Fact, and the light of concurrent Tradition, when the particular Innovations entred in, by what occaſions and degrees, and the evil Conſequences of them all: Which will more effectually be performed, if it can be demonſtrated, That moſt of this is acknowledged by the many of the ſincere amongſt themſelves, (at quiet Intervals.) And if they can, diſtinguiſh between what might be of Original good intent, or had at leaſt a plauſible pretence; and what is of manifeſt corruption.

So much of all this as was proper and belonging to the Church of *England* to perform, that She may acquit her ſelf from the Imputations of thoſe who deny her Communion, let the whole Church of God judg how carefully, and how peaceably She hath done her part. But thoſe of the Church of *Rome*, who have appeared deſirous of Reconciliation, have done it either for civility

of Converſation, or out of Deſign, or without leave of their Superiors: For, admit *Proteſtants* could open a *Door* to the Peace of Chriſtendom, the *Romaniſts* * ſet a Bolt on their ſide by their Doctrine of Infallibility, (however they place it) whereby they ſeem to think it unlawful to correct themſelves of ſuch Errors as moſt grievouſly divide the Church: Therefore (as the caſe ſtands) the Learned *Thorndike* † profeſſeth himſelf freely, *to be without any manner of hope, that ever the See of* Rome *will abate any thing of their Rigour: tho the Reformation ſhould content themſelves with theſe terms: for I find, by the proceeding of former Times, that it is their Maxim, To ſtand to that which they have once done: And to mark thoſe Popes to poſterity that have abated any thing from the rigour of their Predeceſſors. For, being arrived at this greatneſs, by this rigour and obſtinacy in all pretences, right or wrong, they will always think themſelves obliged in reaſon of State, not to yeeld ſo much as the Cup in the Euchariſt: Not conſidering all this while that this rigour is the cauſe of Diviſion.*

* *Num verò ſpem aliquam oſtendunt (Pontificii) Moderationis lenationis & emendationis? nihil profecto minùs, quin execrandum Anathema dicunt*, &c.
Chemn. *ex. Conc. Trid. Seſſ.* 7. *Can.* 13.

† Forbearance of Penalties. *Ch.* 8. *p.* 38.

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The Remedy therefore must begin from those Parties which have given cause of the breach; if they shall remit of their undue height and rigour, and be content with those moderate bounds, which God hath set them, both for Doctrine and Government, and yield themselves but capable of Error, there may be a possibility of Union and Peace: but while they persist to challeng an Infallibility of Judgment, and uncontroulableness of Practice, they do wilfully block up the way to all Reconciliation and Concord, and stand guilty of all that grievous Schism, under which the Church of God thus long and miserably suffers *. † *But This is the grand Mystery of Jesuitism and Politic Popery at this day, to look upon all moderate Counsels as pernicious and destructive.*

* Bp. *Halls* Remains, p. 410.
† *Casaubon* of Reformation, p. 147.

§. 9. The design of Peace is generally applauded by all: and indeed it is so excellent an undertaking, it seems a great pity that any endeavours for it should at any time be blasted with suspicion, misconstruction, and ill success. And whereas some have Objected against us, that we are ready to chuse Pacification with the Romish rather than with the Protestant Dissenter. We Answer,

1. in general, with reſpect to both: That true Chriſtianity requires us to be Enemies to no one; If any will be to us, and to Truth, the blame muſt lie at their Door who give the juſt cauſe. If any require plainly ſinful conditions, indiſpenſable to hold Communion with them, in ſuch a caſe the Command holds good, *Come out from among them, and be ye ſeparate.* The reaſon why, in Diſputation, Reconciliation with the *Romaniſts* hath upon ſuch terms mentioned, bin ſpoken of, is becauſe; They are they who have laid the Obſtruction to all Union by their enormous Corruptions, and it lies upon them to remove the Obſtruction; and no wonder if they be called on ſo to do: And who will not conſent to that (however hopeleſs) deſire; if they will lay aſide their Corruptions, we may be all one Sheepfold under one Shephard, Chriſt Jeſus? Concerning ſuch Projects of Reconciliation with the Church of *Rome*, which have been made long ſince by ſome of the moſt moderate of their own Communion, and ſome other Learned Men amongſt Proteſtants: Of which *Caſſander*'s Conſultation *, with *Grotius*'s Annotations alſo thereon, are moſt common

* *Ergo iſti pii & pacifici viri ſunt omnes ficti & ſimulati.* C. Bellarm. *Tom.* 2. *l.* 3. *c.* 19.

mon and famous: Of theſe this may ſafely be ſaid, (whether and to what degrees their Deſigns be approved or condemned, however) they have given abundant Proofs, wherein the Church of *Rome* at preſent appears the more irreconcileable, the more ſhe is oppoſite to all ſuch terms of Reconciliation which they have diſcourſed. If ſome other Diſcourſes have bin at any time made by any of our Communion, referring to ſuch Reconciliation with ſome Romaniſts, they may be lookt upon only as ſuch Suppoſitions as have bin among Learned Men generally diſcourſed, thereby the more clearly to ſhow the unreaſonableneſs of the Romiſh Rigours. But what-ever may be propoſed as a meer Speculation; the vanity of concluding upon any ſuch Union as likely may appear from the Principles of the Church of *Rome*; which are ſuch, if we take away her Corruptions, we take away Popery it ſelf. Yet it muſt be acknowledged, the Art of the *Romaniſt*, even in ſuch ſeeming Conceſſions, is very notorious, to gain ſuch Points for themſelves, as may ſerve their preſent turns, and may make afterwarward for the confirmation of their own

Rigours. But, (whatſoever ſome few among them promiſe) what ſhould be conſented to by them, is like an Agreement made by a Minor, which is void, as the Tutor and Governour ſhall pleaſe: for we know, not only what the nature of their Gifts are, but alſo how they receive and return Conceſſions and Indulgences: Wherefore ſuch Propoſals from any of our Communion are the more needleſs; becauſe the Principles of our Reformation are already ſo prudent and moderate.

As to ſome who have ſuſpected an inclination in thoſe of our Communion, to pacification rather with the *Romaniſts* than with them: We Anſwer,

1. This is the nature of Æmulous Parties to be always thus jealous of any ſorts of Communication with their Adverſaries; but ſo long as the *Romaniſts* and *Sectaries* have had the ſame kind of jealouſy of the ſame ſorts of Perſons, it is but a good proof of the real Moderation of our Church, and of thoſe of her Communion, in oppoſition to all undue extreams. Neither ought it to be interpreted Indifference, Neutrality and Lukewarmneſs, but impartial conſtancy to ſuch Truth as is eſpouſed for her own ſake.

ſake. Sometime that jealouſy hath bin raiſed of deſign to make the indiſcreet ſort of Men among us, the more out of charity with our Church: Notwithſtanding it will be made out, (*Ch.* 17. §. 7.) that thoſe who conform to the Church of *England*, do not agree with the Papiſts ſo really as our Diſſenters do. Our diſſenting Brethren often forget what hath bin performed by our Church in oppoſition to the Romiſh Corruptions and Errors, and alſo for the ſake of themſelves: They forget how often their Jealouſies have proved groundleſs and untrue: And it would do well, for the time to come, if the ſincere among them would ſet down, in ſome place by it ſelf, ſuch jealouſies of theirs; and in the next Column (over againſt) would remark their own frequent miſtakes. Such forget alſo, or ſeem never to have known, how our Reformation hath bin approved of by the beſt Proteſtants: And whereas they ſeem to pity the firſt Reformers, as Men but half ſo much enlightned as themſelves, who look upon the Moderation of our Church, but proportionable to the firſt crepuſcular and duskiſh Light of thoſe Times; in this Matter they ſpeak like thoſe who have

received ſome Traditions at ſecond-hand from *Cartwright*, but never compar'd his Writings with Arch-Biſhop *Whitgift*: and as they do not ſeem to conſider the full knowledg and conſideration which our Reformers had of the Principles and Abuſes of Popery: and the diligent eye they had alſo to ſuch other Reformations, as before ours had their perfection; ſo they do not conſider that our preſent Eſtabliſhment was conſtituted with reſpect to our Proteſtants of the greateſt averſation from *Rome*.

It is much to be feared, that thoſe that clamour moſt of us for pacification with the *Romaniſts* ſo little underſtand what they would have, that becauſe the *Romaniſts* hold (as Mr. *Perkins* ſheweth) *the ſame neceſſary Heads of Religion with us*, they ſeem willing and contented we ſhould renounce ſundry Articles of our Creed, that we may be ſure not to agree with them. And this is ſpoken upon good grounds, for many of our Proteſtant Diſſenters, as they are called, do (as it is too well known) not by Conſequence only, but in direct terms, deny many, (I may ſay of theſe few) firſt Fundamental Verities of Common Chriſtianity (as, 'tis a ſad thing to ſay it may

Reformed Catholic.

may be ſhewn at large); and yet nevertheleſs, what kindneſs! what friendſhip! what Correſpondence is practiſed and encouraged by them daily with theſe Friends? who are leſs ſuſpected or reviled, than the true and firm Proteſtants of the Church of *England*.

And whereas they commonly ſay, That the Church of *England*, and the chief of Her Communion, are unwilling to allow any Pacification with, or Conceſſions to Proteſtant Diſſenters, as may be reaſonable for public Concord. We Anſwer;

1. They are utterly miſtaken in ſaying ſo; for beſide that, the conditions of Communion with our Church are very equal and juſt. We may preſume to ſay alſo, from what our Church hath done, and hath declared She is willing to do; and from the diſpoſition of Her Communion, there is no doubt but our Church would gladly (in ſuch things as ſhe might) remit of what ſhe judgeth otherwiſe expedient; for the ends of Peace and Univerſal Concord, if ſhe could be aſſured any reaſonable Conceſſions ſhould have that effect, as might ſuit with the true Honour of God, and the real good of the Church.

Uni-

Uniformity in Religious and Eccleſiaſtical Matters ſure is ſo excellent and deſirable a gain, that certainly an eſtabliſhment ſomewhat leſs perfect; with *being of the ſame mind ſo far as we have attained*, and with a regular and effectual obſervation of good Laws, is more expetible, than an appointment in ſome Circumſtances more perfect, without the ſame uniform order and peace therewith: But how unequal is it, that they ſhould be the only Arbiters and Judges of Union, who not only are great Authors of our Diſſention, but are at ſuch great diſagreements among themſelves, (*V. Ch.* 18. §. 2. *Rule* 10.) and are ſo imperious and tyrannical in their diſobedience, as ſome of them are?

Chap. XV.

Of the Moderation of the Church toward other Churches and Profeſſions of Men.

§. 1. *In that Univerſal Concord which our Church hath maintained with all, ſo far as lawfully and uſefully it may.* §. 2. *Her proteſting againſt unſufferable Abuſes, well conſiſting with her Moderation and Charity.* §. 3. *Our Church leaveth other Churches to the uſe of their liberty, and vindicateth that uſe mutually.* §. 4. *Her eſpecial Moderation and Charity toward the Greek Church.* §. 5. *Our Church's Modeſty and well-becoming Behaviour toward other Churches; and their mutual affection unto Ours.*

§. 1. THe excellent temper of our Church is abundantly juſtified in that Univerſal Concord and Friendſhip it deſires to maintain with all, ſo far as may be done lawfully. Our Church ſeparates indeed as far as is poſſible, from all that is vile and impure, making her ſelf

ſelf (as is the Church) a Society diſtinct from *Jews* and *Gentiles*; and by her Cenſures doth ſeparate from thoſe that are inordinate: and in her own defence keeps her ſelf from complying with ſinful and unjuſt conditions of Communion: Yet with the whole Church throughout the World, and every part thereof, (to whom her Communion is not diſpleaſing) Our Church in deſire and endeavour, doth maintain all inward and outward agreement ſhe can *; in affections and behaviour alſo ſo approving her ſelf, that it is manifeſt ſhe unwillingly differs from any, and no more than needs muſt. Thus the 30 *Canon* of our Church; *Nay ſo far was it from the purpoſe of the Church of* England, *to forſake & reject the Church of* Italy, France, Spain, Germany, *or any ſuch-like Churches in all things which they held and practiſed; that as the Apologie of the Church of* England *confeſſeth, it doth with reverence retain thoſe Ceremonies, which do neither endamage the Church of God, nor offend the minds of ſober Men; and only departed from them in thoſe points wherein they were fallen, both from themſelves in their Ancient Integrity, and from the Apoſtolical Churches, which were their firſt Founders.*

* *Odia reſtringi, favores convenit ampliari.* Reg. juris.

Epiſcopal

Episcopal Divines (saith Bishop *Bramhall**) *do not deny those to be true Churches where Salvation may be had.*

* Vindication, *p.* 30.

§. 2. Neither did our Church of *England* ever yet oppose it self to any lawful Ecclesiastical Authority, which yet is inseparably of the Essence of Schism; but on the contrary, according to a singular Moderation*, and Charity, it doth open its Bosom to every genuine Son of the true Catholic Church, of what denomination soever. For it is one thing for any to frame to themselves a diverse Congregation and Religion, separate from, and opposite to the Universal Church, as anciently did the *Donatists*, and another thing not to communicate with some particular Persons and Places in some unwarrantable usages, and that under expres protestation, (from whence was occasion'd the moderate and innocent Title of *Protestants* †; for protesting against the Edict at *Worms*, which was for restoring all things as they were without Reformation.) By which Protestation, all scandal of Schism is taken away,

* *Ecclesia Britannica, quæ est perpetuò in omnes Christianos singulari moderatione & Christianâ dilectione, &c.* *De Antiq. lib. Eccl. Brit. Thes.* 4.

† *V.* Cluverium, & Calvisii *Chron. ad An.* 1529.

away, and deſire of reconciliation is publicly teſtify'd, not as of abſolute neceſſity, but for the ſake of Catholic Unity: by which Proteſtation, a right is vindicated from the uſurpation of the Church of *Rome*, who fondly calls her ſelf, not only Catholic, but the Mother and Miſtreſs of all other Churches, by which ſhe makes her ſelf a public invader of common Eccleſiaſtical Right.

§. 3. In Matters of Eccleſiaſtical Freedom, The Church of *England* leaves always other Churches to their liberty, and vindicates their right to the ſame*: As other Reformed Churches leave us to our liberty, and vindicate the ſame. (*Article* 34.) *It is not neceſſary that Traditions and Ceremonies be in all places one or utterly like; for at all times they have bin diverſe, and may be changed according to the diverſities of Countries, * Times, and Manners.—Every particular National Church, hath Authority to ordain, change, and aboliſh Ceremonies or Rites of the Church.* † *In theſe our doings, we condemn no other Nations, nor preſcribe any*

*V. *D Durell's* View of the Reformed Churches.

v. Homily of Faſting.

* *Diſtant inter ſe linguæ, ſed linguarum diſtantiæ non ſunt Schiſmata, omnes linguæ ad unam fidem.* S. Aug. *in* Joan.

† Pref. of the Cerem.

any thing but to our own People only. According to the practice of S. *Cyprian*, (clearing himſelf to the *African* Biſhops) *Judging none, nor removing any from the right of Communion, if they think ſomewhat diverſe from us.* For which S. *Auſtin* * commends S. *Cyprian*: And as *Tully*† ſpake of himſelf, with relation to *Cæſar*; I ſo diſſented from him, that in the difference of our Opinion, however we remained entire in our Friendſhip.

* *Cujus charitas non ſolùm illius temporis Chriſtianis ſed etiam poſteris ad medicinalem notitiam ſignatur.* S. Aug. de bapt. *l.* 1. *c.* 18.

† *Ita diſſenſi ab illo ut in diſjunctione ſententiæ, conjunctis tamen amicitiâ manseremus.* Orat. pro provinc. Conſul.

Of this mind alſo was St. *Auſtin*, *in matters of different Obſervances, as to Times of Faſting, and Days of Communicating*; *All this* (ſaith he) *is matter of liberty*; *and no practice is more worthy a grave and prudent Chriſtian, than to act ſo as he ſees the Church doth, unto which it happens he comes*; *and as the Society doth in which he lives**: *And in theſe Matters, of which the Holy Scripture appoints nothing expreſly*; *the Cuſtom of the People of God, and the Inſtitutes of our Superiors are to be held for a Law: Of which if we have a luſt to diſpute, and to diſgrace others for their different Cuſtom,* there

* S. Aug. Ep. 118. & Ep. 86.

there will ariſe endleſs Conteſts. *M. Amyrald* * well obſerves the friendly moderation of the *Engliſh* and *French* Proteſtants, when they are in each other Countries, they readily join themſelves with the Communion of the Churches they are in.

* *Gallis—Anglorum cœtibus libentiſſimè interſunt & Euchariſtiam ex eorum more participant, & Epiſcopis ſeſe ſubjiciunt. Angli pariter—&c.* Amyraldi *Irenicum, p.* 351.

Yet ſuch is the abundant Moderation of our Church, That to Merchants and Strangers of other Churches, are permitmitted their ſeveral Congregations and Churches: And all Aliens of the Reformation have, by Act of Uniformity, an expreſs proviſion made for their enjoyment of their own way of worſhip, at the pleaſure of his Majeſty: which is real proof that Conformity doth not prejudice Trade*. || And this tender care of other Churches Liberty, which the Church of *England* with great Moderation doth profeſs, other reformed Churches generally return to us. Which the 30 *Canon* refers to, where it ſaith, *This Reſolution and Practice of our Church, namely,*

* *V.* Mod. Pleas for Comprehen. anſwerd. *p.* 210.

|| *Omnibus notum eſt quàm clementèr patiantur peregrinorum Eccleſias Cæremoniis & ritibus uti diverſis ab Anglicanâ Eccleſiâ.*

Saravia. *de div. grad. Min. c.* 24.

namely, not to forſake and reject other Churches, (only as they depart from the Apoſtolical Churches) particularly with relation to the uſe of the Croſs in Baptiſm, hath bin allowed and approved by the Cenſure on the Common-Prayer-Book in King Edw. 6. *days, and by the Harmony of Confeſſions of later years.* And it was King *James* his advice to his Divines, to hold a good correſpendence with the Neighbour Reformed Churches: but, ſaith the King, * *I am reſolved to leave other Churches to their liberty.* And ſo alſo K. *Charles* I. † *As I am no Judg over the Reformed Churches, ſo neither do I cenſure them.*

* *V. in Apol. Ep. Lectori. Non eſt mihi ingenium in alienâ Rep. curioſum.*

† His Majeſty's third Paper to Mr. *Henderſon.*

§. 4. As a ſpecial note of our Churche's Moderation, we muſt not forbear to inſtance her excellent Behaviour and Charity toward the afflicted *Greek Church*; to whom, as ſhe hath opportunity, ſhe hath teſtified a great commiſeration, a moſt pious affection, and a great eſteem: See the Homily againſt the peril of Idolatry, wherein our Church doth frequently deplore the thraldom of the noble Empire of *Greece* to the Turk. *I muſt needs profeſs* (ſaid

Arch-Biſhop *Laud*) * *that I wiſh heartily, as well as others, that thoſe diſtreſſed Men, had bin more moderately dealt with, (tho they think diverſly from us) than they have bin by the Church of* Rome. C. *Bellarmine* having delivered that three of their Councils have declared her guilty of Hereſy. *Let the Church of* Rome *anſwer for her ſelf if ſhe can, for her trampling upon the poor* Greek *Church, as ſhe lies in the Duſt; and branding her with Hereſy for her Doctrine of Proceſſion, as cruelly as her Turkiſh Maſters burn their half Moons on the Bodies of thoſe whom they enſlave: But our Church is not ſo uncharitable as to define it a Hereſy for any to maintain, That the Holy Ghoſt proceeds from the Father by the Son, tho we maintain as great a Truth, that the Holy Ghoſt proceeds from the Father and the Son; but this makes no breach of Communion among us, the difference only ariſing from inadequations of Languages, which notwithſtanding we agree in the main of this Article* *. Such laſtly is the moderation of our Church toward the Greek Church, that ſome of the Greek Biſhops and Prieſts, are allowed among us,

* § 9. p. 26.] *Ut videant hi qui facilè de hæreſi pronuntiant, quàm facilè ipſi errent; & intelligant, non eſſe tam leviter de hæreſi pronuntiandum.* Alph. à Caſtro. Contr. Hær. *l.* 3. *f.* 93.

* Animadverſions on Naked Truth. *p.* 7.

us the celebrating Holy Myſteries according to their own Rites*.

* *In unâ fide nihil officit Sanctæ Eccleſiæ Conſuetudo diverſa.* Greg. 1. *Ep.* 41.

§. 5. Other Churches have not bin by the Church of *England* deſpiſed, if in ſundry Inſtances they have not arrived unto her perfection in purity of Doctrine, and order of Diſcipline. With other Churches ſhe doth not contend for Title, or underſtanding of Myſteries; nor boaſts of the Spirit: nor calls her ſelf (in diſtinction from other true Churches) the *Catholic Church* (as of old the *Arians* did). Laſtly, The Guides of our Church never challenged to themſelves Infallibility.

Altho our Church of *England* hath had the peculiar happineſs of a *Monarchical Reformation*, and retains the bleſſing of Epiſcopal Government, yet ſuch is the Moderation of our Church, ſhe imputes the want of the ſame, in other Reformed Churches, not ſo much to any fault of thoſe Churches themſelves, but rather attributes it to the *Injury of the Times**.

* *Non culpâ veſtrâ abeſſe Epiſcopatum ſed injuria temporum.* *Ep.* Winton. *Ep.* 3. Molinæo.

Eos cogerit dura neceſſitas. Saravia.

Our *Church* alſo thankfully commemo-

rates those Acknowledgments which the Reformed Churches have frequently made of our Moderation and happy Constitution.

And altho we remember, when it was commonly objected to us, That the Pastors of the Reformed Churches abroad, took our Conformity to be a Sin: Sure, the useful labour of D. *Jo. Durell*, hath for ever silenced that vain reproach: Who to the whole World, in plain and open Testimonies hath now long since
* 1662. * illustrated *the Conformity of the Reformed Churches abroad, to our Church of* England: *In matters of Ceremony; subordination of Pastors; use of set Forms and Liturgie, Holy-Days, set Times of Fasting, magnificent Churches, Organs, Surplice, Church-Ornaments, Cross in Baptism, receiving the Communion kneeling*, &c.

Who hath also proved by Testimonies, the practice of those of the Reformed Churches joining with us, in our Publick Worship, by the advice of their Pastors; either when they come over into *England*, or in such of our Congregations as are in their Countries.

If it happens that any Member of the Reformed Churches speak against the Reformed Church of *England*, he is censured for it by their Synod. The

The Miniſters of the Reformed Churches abroad, blame thoſe that refuſe to Conform to the Church of *England*, when occaſion is offered, and hold them for Schiſmatics, and are ſcandalized at them.

Thoſe few Reformed Churches which want Subordination of Miniſters, approve the Epiſcopacy of the Church of *England* * ; and wiſh they had the ſame, and would eſteem it a ſingular felicity.

* *Certum eſt mihi* Λειτυργίαν Anglicanam, *item morem imponendi adoleſcentibus in memoriam Baptiſmi, auctoritatem Epiſcoporum, Presbyteria ex ſolis Paſtoribus compoſita, multáque alia ejuſmodi ſatis congruere inſtitutis vetuſtiorum Eccleſiæ; à quibus in Galliâ & Belgio receſſum negare non poſſumus.* Grotius, Ep. ad Bott.

All which ſheweth the amity and good correſpondence and concord that is between our Church of *England*, and other Proteſtant Churches: and alſo juſtifies exceedingly the excellent Moderation of our Church.

Indeed our Church of England *deſerves better the name of* Catholic, *both for her Catholic Charity, and eſpecially for that ſhe maintains her Communion upon the Foundations and Principles of Chriſtian Religion, both with the Weſtern and Eaſtern Churches; whom the Church of* Rome *excommu-*

communicates from the ſociety of the Myſtical Body of Chriſt, limiting the Church to Rome, *and ſuch places as depend upon it. As the* Donatiſts *did of old to* Africk:—— *ſeparating her ſelf alſo from the Communion of the Churches of* Græcia, Ruſſia, Armenia, *and all the Proteſtant Churches*——*Much greater is her Schiſm, for refuſing to be a fellow-Member with other Churches, in the Univerſal Church of Chriſt; and challenging to be the Head, the Root, the Fountain of all other Churches* *. † *Yet becauſe they ſtill keep to the main Fundamentals, we do not exclude them from the Catholic Church, tho by their hard and rigid Cenſures, and Excommunication of us and others, that do not hold with them, they do very much hazard their right and title to the ſaid Catholic Church, as much as by any thing.*

* Biſhop *Bramhals* Works, *p.* 990.

† Neceſſity of Reformation, *p.* 145.

CHAP. XVI.

Of the Moderation of the Church of England *in her Reformation.*

§. 1. *The Reformation of our Church, as it had juſt grounds, and was by juſt Authority, ſo it was managed with due Moderation;* the Idea *of our Reformation having bin impartial.* §. 2. *The whole manner of it (ſo far as concerned our Church) was with great temper.* §. 3. *She ſeparated from the Romiſh Errors, not from their Perſons any more than needs muſt.* §. 4. *Our Charity exceeds that of the Church of* Rome, *which denys Salvation to all who are not of her Communion.* §. 5. *The Preparation of our Church to ſubmit to the Church Univerſal, ſaves us from Schiſm.* §. 6. *The Reformation of our Church was the more Chriſtian, becauſe not fierce, but well governed.* §. 7. *Albeit the Moderation of our Church ſeems to have enraged her Adverſaries; yet becauſe of this Moderation, our Church is the better prepared to ſurvive Perſecution.* §. 8. *The Moderation of our Church*

in her Reformation, was founded on Rules of abſolute Juſtice, as in ſundry great Inſtances is made to appear.

§. 1. THe moderate and orderly Reformation of the Church of *England*, Biſhop *Bramhall* well calls the *Terror and Eye-ſore of Rome* *, becauſe of 3 Conditions of a lawful Reformation well agreeing thereto; *viz. Juſt Grounds*; *Sufficient Authority*; *Due Moderation.*

* Anſwer to the Bp. of *Chalcedon*, p. 244.

1. *Juſt Grounds*; Under which head I ſhall not take too large a compaſs to illuſtrate the Moderation of our Reformation, either from the manifold Uſurpations and Corruptions of the Church of *Rome* at that time; nor from the invidious task of looking into the extreme Rigors of any other Models of Reformation: Neither is it here neceſſary to reflect more particularly on Matters of Fact hiſtorically relating hereunto, which have bin copiouſly ſet forth by a multitude of Writers, both Eccleſiaſtical and Civil, which abundantly juſtify this Reformation both in its Cauſes and Proceedings, clearly manifeſting how this Church was juſtified therein, from the unjuſt conditions of Communion, which the Church of *Rome*

Rome peremptorily inſiſted upon.

2. That it might have *Juſt Authority*, the ſaid Reformation was manag'd by the Guides and Governors of the Church; and was confirmed by Supream Authority, and ſo in every particular was as legal as any Reformation could or ought to be; as doth ſufficiently appear from Matter of Fact recounted in the Hiſtories and Monuments thereof; *Wherein the Princes acted their parts, and the Clergie theirs; they calling together the Biſhops and others of the Clergie to conſider of what might ſeem worthy Reformation; and the Clergie did their part; for being called together by Regal Power, they met in a National Synod of 62, and the Articles were agreed on, and were afterward confirmed by Acts of State, and Royal Aſſent* *. * Arch-Bp *Laud*, §. 24.

Any Reformation otherwiſe than Regular, is as much againſt the Principles of our Church as any one can wiſh; and had the Doctrine of our Homilies bin well regarded, it might have prevented much miſchief conſequent on later Reformations: *Leſt any Perſons, upon colour of deſtroying Images, make any ſtir or diſturbance in the Common-Wealth, it muſt always be remembred, that the redreſs of ſuch public Enormities pertaineth to the Magiſtrates,*

Magiſtrates, and ſuch as are in Authority, and not to private Perſons.

In the *Homilies againſt wilful Rebellion*, is ſet forth at large the ſufficient reaſon of our Church's Reformation, *viz.* the Intolerable Uſurpations of the Biſhop of *Rome*. To the ſame purpoſe * the *Apologie of the Church of* England, doth expreſs it ſelf more largely than need be repeated; *We did nothing raſhly or inſolently, for the ſake of any worldly pleaſure or advantage, but upon great advice and deliberation we ſhook off a Yoke which we had no obligation to endure* †. The Church of *England* did but behave her ſelf as became a free Church, enjoying the Rights of a Patriarchal See; according to the Rules of the Univerſal Church it reformed it ſelf, when it had high need: For as King *Henry* the *8th* ſaid, in his laſt Letter to the Pope, *Better is it in the middle way to return, than always to run forth head-long and do ill.*

* *Angli, neceſſitate dirâ cogente, ſeceſſionem fecerunt.* Caſaub. *ad.* C. Per.

† *Poſtremò ab illo deceſſimus cui obſtricti non eramus: ejuſq; jugum ac tyrannidem excuſſimus.* Apol. Eccl. Angl. §. 150, 159, 160, &c.

3. The *Due Moderation* of our Reformation will appear, if we conſider;

1. The

1. The *Idea* or Form of our Reformation, was neither taken from *Luther* nor *Calvin* (as the *Romaniſts* love to ſpeak of us *) nor from any other, but from the Holy Scriptures, according to the uſe of the Primitive Church; which were only its meaſures; according to which our Church practis'd the part of the Elective Philoſopher, and choſe what ſhe thought moſt agreeable: among the reſt ſhe ſeemeth to come neareſt the *Auguſtan* Confeſſion and the Conſultation of *Herman* Arch-Biſhop of *Colon*; which was alſo ſet forth in *Engliſh*, 1548.

* *Impia myſteria & inſtituta ad* Calvini *præſcriptum. Bulla* Pii 5. *contra* R. Elizab.

Calvinicas *aliquot deprecationes ſubſtituit.* De Schiſm. Angl. *p.* 165.

In illis Angliæ *legibus, quæ alios actus Sacrilegos ut Participationem* Calvinianæ *cœnæ, & ſimiles Communicationes in eorum ritibus præcipiunt.* — Suarii. Def. *l.* 6. *c.* 11.

Among others that have reformed their Churches, I have often (ſaith *Saravia*) *admired the wiſdom of thoſe who reſtored the true Worſhip of God to the Church of* England, *who ſo temper'd themſelves, that they cannot be reproved for having departed from the Ancient and Primitive Cuſtom of the Church of God, and that Moderation they have uſed, that by their Example they have invited others to reform, and deterred none* *.

* Sarav. *Defins. Iraf.*

Between

* *Ea omnia ſublata ſunt quæ nimium onerosa & operosa ſunt.* Lud Capel. *inter* Theſ. Salmur. 6.

* *Between thoſe who were loth to bid adieu to their Ceremonies, and others whoſe Reformation had no bounds, our Godly Reformers compiled the excellent Model of our Liturgie in ſo moderate and well-temper'd a Mode, as neither part had juſt cauſe to think themſelves agrieved*†.

* Alliance of D. oft. c. 1.

So that the Church of *England* appears faithfully to have practiſed the ſame counſel which P. *Gregory* the Great gave unto *Auſtin* the Monk, when he was ſent over into *England*. *From all Churches, chuſe whatſoever things are Pious and Religious, whatſoever things are Right; and being gathered into one bundle, commend them to the Minds of the Engliſh for their uſe*||.

|| B. Greg. *Epiſtol. ex regiſtro. l.* 12. *indic.* 7.

For having laid their Ground, that *Holy Scripture containeth all things neceſſary to Salvation*, (Artic. 6.) *They do upon that* * *Baſis eſtabliſh the Doctrine of the three Creeds*: † *and that the Romiſh Doctrine of Purgatory, Pardons, worſhipping and adoration of Relics, Invocation of Saints*, &c. *is not warranted by Scripture.* (Artic. 22.) *and then proceed*

* *Huic Baſi Reformationem Britannicam niti voluerit; ut Scripturis primæ, deinde primorum ſæculorum Epiſcopis, Martyribus, Scriptoribus Eccleſiaſticis ſecundæ deferentur.* *Diſſert. cont.* Blondel. c. 14. § 13.

† *V.* Hiſt. of Reform. *l.* 3. *p.* 218. *Twiſden.* Hiſt. Vind. *c.* 9.

ceed to ſettle ſuch other things as are of poſitive right, with ſo juſt a Moderation, *as is hardly elſewhere to be found; changing nothing for the general, but where the practice of their own Anceſtors did juſtify their doings, without at all extending themſelves to any thing where they had not Antiquity their Warrant* *.

* *Quod ſi me conjectura non fallit, totius reformationis pars integerrima eſt in* Angliâ, *ubi cum ſtudio veritatis viget ſtudium antiquitatis.* If. Caſaub. *Ep. ad* Salmaſ. —*Anglicanam intelligo omnium reformatorum reformatiſſimam.* Forbeſ. *Conſid. Mod. ſt. Pref.*

Can we chuſe (ſaith Biſhop *Hall*) *but obſerve the bleſſing of* Monarchical Reformation *amongſt us, beyond that popular and tumultuous reformation amongſt our Neighbours? Our's a Counſel, their's an Uproar: Our's beginning from the Head, their's from the Feet: Ours proceeding in due Order, theirs with Confuſion: Ours countenancing and encouraging the converted Governors of the Church, theirs extremely over-awed with averſe Power, or totally over-born with foul Sacrilege: in a word, Ours yeelding what the true and happy condition of a Church required, theirs hand-over-head taking what they could get for the preſent* †.

† Of Epiſcopacy. §. 5. *p.* 21.

§. 2. The

§. 2. The manner of our Reformation was such, as might reasonably both justify our Church, and leave the Church of *Rome* most inexcusable in the judgment of the whole Catholic Church of Christ; our Church condemning those she left no more than needs must: And (as Dr. *More* saith) *courting the Adverse Party to all lawful accommodations, if by any means she may gain some.*

* Homily for Rogation W. 3. *part.*

*Attempering her self to the occasion of the time**, (as our Church's Phrase is in her Homily.)

† *V. Cromwel's* Letter to the Bishop of *Landaff*, directing him how to proceed in the Reformation. *Collect. of Records. Hist. of Ref.* l. 3. p. 183.

† From whence was manifest our Church's freedom from Prejudice and Passion, and the humour of Innovation, or the Spirit of Contradiction; our Church not dividing but upon necessity, and then using all lawful and good means to procure such an agreement only, as might consist with the good Consciences of her People: Wherefore that the Breach might seem no greater than indeed it is, and that all probable pretences of Offence (as they call it) might be taken away, was omitted that Suffrage in the Litany, *From the tyranny of the*

the Biſhop of Rome, *and all his deteſtible Enormities, good Lord deliver us.* Which Moderations in our Church, (and in other Reformed Churches the like *) have left the *Romaniſts* the more inexcuſable in their diſſent; eſpecially ſince, as *Camden* and others relate, in the beginning of Queen *Elizabeth*, for about ten years, (for at leaſt eighteen years ſaith the Lord *Cook*) few of the Popiſh Recuſants abſented themſelves from our Churches, till Pope *Pius* the 5*th*, by his Interdictory Bull, would have all Communion with us renounced: *For as long as Schiſmaticks are not hardned into obſtinacy, there is a prudential Latitude allowed by the Church, delaying her Cenſures as long as poſſibly ſhe can, without wronging her Government,* (*as was*, de facto, *practiſed in* England *till the tenth year of Queen* Elizabeth †). And admit that P. *Paul.* 4. in his private Letters to Q. *Elizabeth*, did offer to confirm our Liturgy, if ſhe would acknowledg his Primacy, and the Reformation derived from him; and that the ſame Propoſal was confirmed by his Succeſſor *Pius* 4. (tho it had cauſed ſundry ignorant and peeviſh complaints) it ought to be no imputation to us, ſince our Reformation, bleſſed

* *V. D. Durell's view of Ref. Ch. p.* 180.

† Schiſm guarded. *p.* 396.

bleſſed be God, is ſo good and juſtifiable: Inſomuch that the *Presbyterian* Brethren acknowledged *; *Our firſt Reformers*, in great wiſdom, *did at that time ſo compoſe the Liturgie, as to win upon the Papiſts.* What was reformed and compoſed in ſuch great wiſdom then, is the ſame ſtill. The Inference therefore which may be made, is what Biſhop *Davenant* reſolved: *The Papiſts are bound to be preſent at the Engliſh Divine Service, becauſe nothing occurs therein that can be by themſelves reproved.* And if Papiſts, much more Proteſtants. And we rather ſuppoſe it the great Glory and excellent Commendation of our Reformation, that it is at once ſo compleat, and alſo ſo moderate; conſidering how difficult a thing it is, eſpecially in matter of Reforming, to pare off the Exceſs, and not to cut to the quick; to ſtay at the right point and not over-do, becauſe of the lyableneſs in ſuch caſes, in declining one extreme to fall into another †, which uſually is the fault of the unwiſe, and the inconſiderate: For as the Matters in Religion, in which our utmoſt *Zeal* is required, are unqueſtionably evident to every Chriſtian Man's notice, ſo the caſes in which Moderation is to be exerciſed, are

* Grand Debate. p. 3.

† ἀμετρία τῆς ἀνθολκῆς. S. Baſil.

are almoſt infinite, and often very intricate: Wherefore the uſe of this Vertue is ſo univerſal, that as the trueſt Fortitude is governed by Temperance, ſo where there is moſt Moderation, there is the trueſt Zeal; and (which is a better effect than uſually is of ſuddain Calentures) by Moderation the Mind is beſt prepared to find out and determine thoſe Proportions and Meaſures which are to be obſerved for the right conduct of our ſelves and others, in our moral and religious Concerns: Such Operations ſuppoſe alſo a peculiar power and ability of the underſtanding, and a moſt excellent prudence: Wherefore the wiſe King ſaid, *A Man of Underſtanding is of an excellent Spirit*, Prov. 17. 27. where the Hebrew phraſe is obſerved to ſignify alſo *a cool Spirit* or temper, that being the moſt excellent diſpoſition to Wiſdom. Thus in the Life of *Pomponius Atticus*, it was ſaid of him, *His Moderation gave him great ſecurity in troubleſome Times, procured him Friends, kept him conſiderate and circumſpect in all he did, that he never over-ſhot himſelf with folly, paſſion, and precipitancy in Words and Action.* The like Vertue hath bin the great happineſs of our Church of

England, eſpecially conſpicuous in her firſt Reformation; and thus according to an excellent Moderation our Church doth expreſs it ſelf. *And for this ought we greatly to praiſe God, for that ſuch ſuperſtitious and idolatrous Manners as were utterly nought, and defaced God's Glory, are utterly aboliſhed, as they moſt juſtly deſerved; and yet thoſe things that either God was honoured with, or his People edified by, are decently reteined, and in our Church comely practiſed**.

* Homily of Place and Time of Prayer, 2 Part.

And certainly were that Spirit of Charity ſtirring among them (the Romaniſts) *which ought to be, they would love and honour us for the reſemblance of that* (Primitive) *Church, the beauty of which they ſo much admire* †.

† Mr. *Hales* Sermon of Erring Chriſtians.

§. 3. It is evident that our Church hath ſeparated from their Errors, and not from their *Perſons* *, any more than needs muſt, (ſuch Errors, I mean, the belief of which the Church of *Rome* hath made neceſſary to Salvation): In conſideration of which Mr. *Hales* (in his Sermon of dealing with Erring Chriſtians) ſaith, *He may not paſs by that ſingular Moderation of this Church of ours, which ſhe hath moſt chriſtianly expreſt toward her Adverſaries*

* *Noli propter hominem diligere vitia, nec propter vitium odiſſe homines.* S. Aug. *Serm. de temp.*

ſaries of Rome, *here at home in her Boſom, above all the Reformed Churches I have read of, (and ſo forth at large).* In which Communication, what if the Proteſtants call the Romaniſts ſometimes *Catholics*, becauſe they call themſelves ſo? (for as it is in the anſwer to the Biſhop of *Condam*, *Theſe Gentlemen do herein like Princes, who alwayes retain the Title to Countries which they have loſt ſeveral Ages paſt*) ſince our Saviour call'd the *Scribes* and *Phariſees* Builders, upon the ſame Reaſon, when he ſaith, *The Stone which the Builders refuſed.* S. *Matth.* 21. 42.

§. 4. Such is the Moderation of thoſe of our Communion, we think not our ſelves oblig'd to deny a poſſibility of Salvation to ſuch as are ſincere, and otherwiſe good of the Church of *Rome:* Notwithſtanding they are ſo uncharitable to deny Heaven to any of us who hold ſtedfaſt Communion with the Church of *England*; for which we are accounted no others than damned Hereticks; and therefore once a year, every *Maunday Thurſday*, the Pope curſeth all whom he hath denounced *Heretics*; and that his Chriſtianity therein may be

the more known, the form by which we are Excommunicated, is known by the name of *The Bull of the Supper of the Lord.* Even ſo *Juſtin Martyr* tells us the *Jews* * uſed to curſe in their Synagogues all Chriſtians. Yea, the very form of the Biſhop's Oath at their Conſecration in the Romiſh Church—— obligeth them expreſly to perſecute whom they account Heretics †. *Were there nothing elſe objected to Papiſts, but this one thing, their uncharitable proſcribing, and excommunicating all Chriſtians, in all parts of the World, who are not of their Communion; and obliging all that adhere unto them to profeſs the ſame, I ſhould think that one thing a juſt ground of ſeparation, or forſaking of their Communion* ||. Nevertheleſs at the ſame time we pray moſt ſolemnly for *all that perſecute and ſlander us, yea for all that have* * *erred, and are deceived, that they may be led into the way of Truth.* Yet ſuch is the Moderation of our Church, ſhe doth *not* in the *Good Friday* prayer join the *Papiſts* with *Jews, Turks,*

* Καταρώμενοι ἐν ταῖς συναγωγαῖς αὐτῶν τοὺς πιστεύοντας διὰ τ Χριστον. Dial. cum Tryph.

† *Hæreticos, Schiſmaticos & rebelles eidem Domino noſtro vel ſucceſſoribus prædictis pro poſſe perſequar, &c.*

|| *Caſaubon's Neceſſ. of Reformation p.* 142.

* ὑμῶν καὶ τῶν ἄλλων ἁπάντων ἀνθρώπων τῶν ἐχθρωνόντων ἡμῖν. ἐυχόμεθα. Juſt. Mart. *Dial. cum Tryph.*

Turks, *Infidels*, and *Heretics*: but *prayeth for the whole Family for whom Chriſt died*; *for all eſtates of God's Church every where*; *and that we may be made one Fold under one Shepherd, Jeſus Chriſt our Lord.* And altho the *Romaniſts* ſay we cannot be ſaved, we *Proteſtants* ſay, they may (for we know not the poſſibility of their Repentance, or the extents of the Mercies of God); but from thence to argue that theirs is the ſafeſt Religion, is ſo ſlight an Argument (drawn only from the greater want of Charity in them) that I wonder ſo many of our Proteſtant Writers of great Name, do it ſo much honour to anſwer it: but only, that the ſlighteſt Arguments prevail moſt with thoſe that uſe moſt ſlight Conſideration.

§. 5. That which ſaves us from all danger of Schiſm, is, We profeſs ſuch a preparation of Mind, always to believe and do, whatever the true Catholic Church of God believes, and judgeth requiſite to be done by Chriſtian Men: As King *James* anſwered for the Church of *England*; *That ſhe hath not departed from the Faith of the Ancient Church, which ſhe honours and embraceth*; *Neither*

hath ſhe divided ſo much as from the Faith of the Roman Church, ſo far forth as that agrees with the Primitive Church.

Thus the moderate and peaceable Biſhop *Hall* * profeſſeth; *That ſince for order-ſake we acknowledged the Primacy of the Weſtern Church, We never departed one inch from the Roman, ſave where ſhe is perfidiouſly gone from God and her ſelf.* And I doubt not but all ſober Men of the Church of *England* will profeſs as *Zanchy* † did, (like a true Reformed Catholic); *We have not divided from the Church of* Rome *ſimply in all things, but in thoſe things only, in which it hath ſeparated from the Apoſtolical Church; and indeed from it ſelf as it was ancient and pure: Neither have we departed with any other purpoſe, than if ſhe will return amended to its Primitive Form, we alſo will return to her that we may have communion with her in her Aſſemblies: which that once it may be with all our hearts we beſeech Chriſt Jeſus.*

* Remains p. 309. Ep. to Mr. *Struthers.*

† *Zanch.* Confeſſ. Art. 89.

I Hierom Zanchy, *aged 70 years, with all my Family, have this teſtified to the whole Church of Chriſt to all Eternity.*

For we left them as one ſhould leave his Fathers Houſe when it is infected, with a hearty deſire to return again, ſo ſoon as it

is

*is cleanſed; which Charity is a great proof of our Moderation**. Schiſm guarded, *fol. p.* 399.

Unto which I add the Reverend *Hooker's* words †; *With* Rome *we do not communicate concerning ſundry her groſs and grievous abominations; Yet touching thoſe main parts of Chriſtian Truths, wherein they conſtantly ſtill perſiſt, we gladly acknowledg them to be of the Family of Jeſus Chriſt: And our hearty Prayer to Almighty God is, That being conjoyn'd ſo far forth with them, they may at length (if it be his Will) ſo yield and reform themſelves, that no diſtraction remain in any thing, but that we may all with one heart and voice glorify God the Father of our Lord Jeſus Chriſt, whoſe Church we are.* †Eccl. Pol. *l.* 3. §. 1.

Hear we once more King *James* †; *I could wiſh from my Heart it would pleaſe God to make me one of the Members of ſuch a general Chriſtian Union in Religion, as laying wilfulneſs aſide on both hands, we might meet in the midſt, which is the center and perfection of all things; For if they of the Roman Church, would leave and be aſhamed of ſuch new and groſs corruptions of theirs, as they themſelves cannot maintain, nor deny to be worthy Reformation, I would, for my own part,* †*Stow's* Chron. *p.* 84. *Anno* 1603.

be content to meet them in the mid-way, ſo that all Novelties might be renounced on either ſide. Which paſſage I find cited by *Creſſie*'s Anſwer to Dr. *Pierce*, adding thus, *See the condeſcence of this great King.* The want of ſuch Moderation makes the Church of *Rome* ſo irreconcilable as it is. (*V.* Ch. 13. §. 7.)

§. 6. It was the Speech of a wiſe Biſhop, concerning too ſuddain a Convert, *I do not well like a Man, that tells me ſo preſently, he hath changed a whole Religion at once:* even ſo our Reformation was perfected by juſt degrees; and being more moderate, 'tis hoped it is the more durable. Dr. *Hammond* hath largely vindicated the honeſt policy of the Church of *England*, for compliance only ſo far as was innocent; *I cannot imagine* (ſaith he) *but Liturgie*, Moderation *and* Charity *may be able to bring in as fair a ſhole of Proſelytes, to convert as many Papiſts to us, or at leaſt confirm Proteſtants, as an Ordinance for ſequeſtration of all their Goods, and Halter, and Directory will be able to do.* I know what we juſtly call Moderation, there are ſome will ſtile a halting between God and *Baal* *; *a Laodicean luke-*

* *Altare Damaſc.* P. 558.

luke-warmneſs of Reformation, as hath bin (they ſay) *matter of continual complaint to the Godly of this Nation**. Whereas certainly a fierceneſs and extremity in Reformation is as great reaſon of complaint; for as Dr. *Pierce* hath it; *The way to convince a Papiſt, is to accuſe them* in meaſure *of their Corruptions, (a Puritanical oppoſition confirms a Papiſt, and makes him conclude he is Orthodox becauſe he conquers)*. Thus Biſhop *Sanderſon* ‖ obſerved, that *ſome promote the Intereſt of* Rome, *and betray the Proteſtant Cauſe, by miſtaking the Queſtion.* Wherefore let it be always remembred, that our Church hath admirably imitated our bleſſed Saviour's Reformation, which was a quiet, and peaceable, and orderly Reformation: He did not pull down before he had another frame of Order inſtituted: He did not deſtroy all before him, as ſome Reformers do, who love to run to the other extreme; ſundry Inſtances are often † given, that our Lord made no more alteration than was neceſſary; neither was his Reformation wrought by force of Arms, with great noiſe and violence, but it was gentle and according to great (ἐπιείκεια) Moderation, as became the Prince of Peace, and the

* Mr. *Henderſon* to K. *Ch.* I.

Tepida quadam temperatura. Parker *de Pol. Eccl.* l. 1. c. 25.

‖ *V.* Pref. to his Sermons.

† Dr. *Ham.* view of the Director. §. 43.

the great Law-giver of his Church.

Somewhat the like Apology was made at the beginning of the Reformation; *It was ſaid, that as our Saviour did not reveal all things to his Diſciples, till they were able to bear them; and as the Apoſtles did not of a ſuddain aboliſh all the Rites of Judaiſm, but for ſome time to gain the Jews complyed with them, and went to the Temple and offered Sacrifices; So the People were not to be driven in this change. The Clergie muſt be brought out of their Ignorance by degrees; but to drive furiouſly, and to do all at once, might have ſpoiled the whole Deſign———Therefore theſe ſlow ſteps were thought the ſurer and better Method* *. But ſoon after the excellent frame of our Conſtitution was made more perfect: conſidering which Doctor *Creſſy* may be thought to owe a Penance for his *Exomologeſis*, where he ſaith of the *Engliſh* Church—*By the juſt judgment of God ſhe had only power given her to deſtroy the Temple of God, but not ſo much as to lay one ſtone towards the raiſing up another in the place of it* †.

* Hiſt. of Reform. *l.* 3. *p.* 219

†*c.* 55 §. 4.

§. 7. This Moderation of our Church hath made it the great envy of the Church of *Rome*, and the chiefeſt Object of

of its deſpite.—*But of all places* (ſaid a wiſe Writer*) *their Deſires and Attempts to recover* England *have bin always, and ſtill are the ſtrongeſt; which altho in their more ſober Moods, ſundry of them will acknowledg to have bin the only Nation, that took the right way of juſtifiable Reformation, in compariſon of other who have run head-long rather to a tumultuous Innovation, (ſo they conceive it); whereas that alteration which hath bin in* England, *was brought in with peaceable and orderly proceeding, by general conſent of the Realm repreſentatively aſſembled in Parliament; a great part of their own Clergie according and conforming themſelves therennto; no* Luther, *no* Calvin, *the ſquare of our Faith. The ſucceſſion of Biſhops, and vocation of Miniſters continued, the Dignity and State of the Clergie preſerved, the more ancient uſages of the Church not cancelled: In ſum, no humour of affecting Contrariety, but a charitable endeavour rather of Conformity with the Church of* Rome, *in whatſoever they might, not gain-ſaying to the expreſs Law of God, which is the only way of meet Reformations, thereby the fitter to be an Umpire to the reſt. Of all places in the World, they deſire moſt to recover this, making full account that the reſt would ſoon follow.* But

* *Europa Speculum. Quarto.* p. 214, 215.

But to as high a Tide as they are riſen in their deſires thereof, to as low an Ebb are they fallen in their Hopes, being leſs now, I perceive, than ever; having ſeen her Majeſty ſo often and miraculouſly preſerved, their Treaſons diſcovered, their Excommunications vaniſhed, their Armies defeated, their Books anſwered, their chief Champions diſcouraged.

And we hope this Moderation of our Church may ſtill, with God's wonderful Providence, preſerve her *; and it hath not bin thought improbable, that their immoderate aſſerting of the Authority of the Pope, and their Severities to ſuch as differ from them, will ſome time or other awaken (if not themſelves, yet) ſuch an underſtanding in others as may prove a truer Mother of Devotion, than the Ignorance they cheriſh. Biſhop *Bramhall* therefore had good reaſon to ſay of the Romaniſts, *They fear our Moderation more than the violent oppoſition of others* ||.

* *Vis conſilii expers mole ruit ſuâ.*
Vim temperatam Dii provehunt in majus.

|| Fol. p. 957.

§. 8. This Moderation being the great praiſe of our Reformation, I cannot but compare the effects of this Moderation in our Reformation by ſome of the

the Rules and Measures of Justice, which a right Moderation always supposeth: Which Justice also is considered as due to God and his Truth; and hath appeared in the sincere endeavours of our Church for *the advancing the true honour of Almighty God, the suppression of Superstition* *, *(yet) procuring of Reverence to God's Holy Mysteries and Sacraments* †: *Avoiding diversities of Opinions, and establishing consent about true Religion* ‖. *Preventing Factions and Schisms (a)*. How much Primitive simplicity, and most discernable intent at the Glory of God, and Edification of Men, and establishing Truth and Peace with all freedom from prejudice and passion, hath appeared throughout the whole frame of our Liturgy, Articles, and Homilies, and Constitutions, and Versions we have of Holy Scripture, any who are sincere themselves may easily acknowledg, if they will truly consider the same. For (as our Homily of Holy Scripture saith) *Without a single Eye, pure Intent, and good Mind, nothing is allowed before God.* And in the Homily of Prayer, earnest com-

* Pref. to Injunctions.

† Pref. to the Liturgy.

‖ Title of the Articles.

(a) Act for Uniform. Preface.

complaint is made of ſuch as *would deface the plain and ſimple Religion of Chriſt.*

In purſuance of theſe ſincere deſigns of Piety, Truth, Peace, and Order, the Moderation of our Church in her Reformation, will the more certainly appear founded in Juſtice. If we conſider;

1. Our Church hath not made Truth to ſubmit to her Authority, but hath chearfully and ſincerely ſubmitted her ſelf to Truth: She hath not had a weight and a weight, to buy the Truth by one, and to ſell it by another; but hath judged of all Truth, and the degrees of its neceſſity, by the Standard which God hath given his Church, namely, the Holy Scriptures, the only Rule of her Faith: So in rejection of Error, our Church hath bin impartial to either extreme.

2. Our Church holds no ſuch Doctrines as neceſſarily or by conſequence overthrow a good Life, and the practice of Devotion: For this we muſt ſay for the Conſtitution of our Church, The Vices among us are in no wiſe the Conſequences of our Doctrines: Neither have we any ſuch Moderation among

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us, to reconcile the pleaſures and profits of Sin, with the hope of happineſs hereafter, ſubjecting the moſt divine things, to moſt vile purpoſes; which tends to make the World believe, that Chriſtian Religion is a cheat, and its Prieſts the moſt vile Impoſters of any. Whatever the ſcandalous opinions and practices of the Adverſaries of our Church have done, to the great hindrance of the converſion of many, and the injury of Chriſtianity; Our Church of *England* gives no offence to *Jew* or *Greek*, *Mahumetan* or *Heathen*.

3. Our Church hath not ſquared the frame of its Eccleſiaſtical Policy, by the ends of Secular Grandure, or external Pomp, as if ſhe could put off Chriſtianity to put on worldly Glory: and as if we believed in ſuch a *Meſſias* as the *Jews* expected, rather than in the crucified Jeſus, whoſe Kingdom is not of this World. And here, rather than ſtay the Reader too long, I commit to his reflection, how the peculiar Doctrines of the Roman Church, tend to the encreaſe of their Power, or their Patrimony, * rather than that Intereſt of the Chriſtian Religion, which the whole conſtitution of our Church is framed firſt to regard.

* *Non eſt amplius Eccleſia, ſed Reſpublica quædam humana, ſub Papa Monarchiâ temporali.* Spalatenſis *in profect. Conſil.*

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Here might properly be conſidered, the intolerable Charge which the Moderation of our Church juſtly ſaves us, in that expence which unjuſtly follows Popery. The one Doctrine of Purgatory, will coſt any one very dear upon the belief of it. How many Indulgences, Maſſes, Jubilees, *&c.* muſt be paid for? †

† *V.* Fullers *Eccl. hiſt. ad an.* H. 8. 27. *V.* Romiſh Horſeleach.

V. Brutum fulmen. Tanti videlicet nobis conſtitit amicitia urbis Romæ. Apol. *Eccl.* Angl. § 160.

4. Our Church by its Moderation, hath been far from driving on any corrupt deſigns. Whereas the Moderation of the Romiſh Church, hath been always noted very artificial. Whence they have moderate explications for the doubtful Indulgences, for the ſoft Auſterities, for the ſoure Legends, for the credulous Viſions, for the Enthuſiaſt, fair interpretations for what may ſeem harſh; a mild ſence for their turn, and a ſtrict ſenſe alſo to keep up the Authority of their Church; fair and goodly Baits to entangle Proſelytes, but when they are engaged, they may find themſelves caught with a bearded Hook. Even ſuch ſometime is the ſeeming Moderation and Self-denial which is cheriſhed

riſhed in our Sectaries, by thoſe who actuate them: that ſo they may more effectually divide, and propagate ſuch Diviſion. Whereas, thoſe who are truly principled, according to the Moderation of our Church, are made to be more conſtant and conſiſtent to themſelves, and to Truth; not to turn to one hand of Popery, nor to the other hand of Enthuſiaſm, in any ſinful compliance; which rather than admit (if the caſe requires) they can ſuffer Martyrdom, as did ſundry of the firſt Compilers of our Common-prayer-book, and many ſince (even in the late times), and all kinds of Sufferings beſide.

5. The Moderation alſo of our Church in its Reformation thus founded in Juſtice, hath cauſed her to avoid ſuch Corruptions, as render the Sincerity of others very doubtful. We have not by Arts and deviſed Subtilties, gone about to palliate, nor by Power and Authority to uphold any Errors whatſoever; nor promoted Eccleſiaſtical Policy, by gratifying the corrupt inclinations of Men: Neither the Doctrines nor Policy of our Church are kept up by pious or impious Frauds, equivocations of Oaths, falſe Miracles, pretended Revelations, coun-

terfeit Reliques, Forgeries and Expurgation of Books, devotional Ignorance, exquiſite Arts of defaming our Adverſaries, and ſometime extream Cruelty: This Juſtice in which the Moderation of our Church is founded, makes thoſe of our Church careful to take, and heedful to keep our Oaths and Vows, whereas among the *Romaniſts* eaſy diſpenſations diſſolve thoſe ſacred Bands of Society. *What think we* (ſaith our Homily of good works) || *of thoſe that vow Chaſtity,* 12 Part. *and yet* (as is very moderately expreſſed) *how their Vows are kept, it is more honeſt to paſs over in ſilence. They vow Poverty, and yet their Poſſeſſions and Riches are equal to thoſe of Princes; under pretence of Obedience to their Fathers in Religion, by their Rules and Canons they are made free from the Obedience of their natural Father and Mother.*

According to the ſame principle of Juſtice governing our Church, the forms and practices of our Church do not contradict our general Rules of Faith; becauſe we believe in the Holy Trinity, therefore we do not worſhip Saints and Angels; becauſe we believe the Holy Catholic Church, therefore we believe not in the Church of *Rome.*

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6. The ſame Moderation of the Church founded in Juſtice, hath governed her Reformation in uſing or rejecting things indifferent which have bin abuſed. The Wiſdom and Moderation of our Church, having bin far from judging that things which have been abuſed to ill purpoſes can never be lawfully or profitably uſed; which principle might lay waſte all Eccleſiaſtical or Civil Societies, of any good Orders and Appointments; for there is nothing ſo good, but either hath bin, or is capable to be abuſed (very groſly.) Wherefore our Church, doth well diſtinguiſh between what is abuſed by the fault of ill Men;* and what in the nature of the thing it ſelf, tends to promote ſuch an abuſe, as is evident from the Preface to the Liturgy concerning Ceremonies. Wherein our Church gives account why ſome Ceremonies were put away, namely becauſe, *ſo far abuſed by the Superſtition of ſome, and Avarice of others; others were retained which (our Church judged) were not like in time to come to be abuſed as the others have bin.* † And as our 30 Canon hath it: *The abuſe of a thing, doth not take away the lawful*

* *Si quid vitii acceſſit vitium tollatur, res verò reſtituatur, & concordia alatur.* Wicelii *Meth. Concord.* c. 5.

† Preface concerning Ceremonies.

lawful uſe of it: Wherefore the deſign of our Church in its excellent Reformation, was ſincerely to remove, what did in its own nature tend to corruption, and to retain what might be uſeful, when corrected and reformed from the abuſe. Thus *Zanchy* did lay down, *The true way of reforming, was not to root out every thing that was found in the Church of* Rome, *but to reject what was fit to be rejected, and to preſerve what was fit to be preſerved.*

7. The ſame Juſtice governing our Moderation, ſheweth it ſelf to the Church of *Rome* alſo, not denying what is true of Her; that ſhe profeſſeth a true Faith in the form of Baptiſm, and the three Creeds which ſhe receiveth, and profeſſeth to own the Holy Scriptures, and to hold to the four firſt general Councils, and the ancient Fathers. Many things in Order and Government ſhe hath very excellent, and likewiſe in ſome of their Devotions. But, how much ſhe hath in her ſuperfluous Additionals built upon good Foundations, Gold, Silver, Hay, Stubble, and the like, is no where better diſtinguiſhed, than in what our Church of *England* hath rejected, and in what ſhe hath retained; and how far the peculiar Doctrines and Practices of the Roman Church

Church do contradict the other part of what they retain in common with us, and tend to deſtroy the ſame, hath bin frequently alſo ſhewed, in ſuch Writings, as are approved by our Church.

A ſignal inſtance of this Moderation of our Church of *England* is, * it never denied that a true Church might be found in the Romiſh Communion (however corrupted and unſound) which Moderation the learned *Mede* † hath noted peculiar to the Church of *England*; namely, *To maintain that the Roman Church, much more the Greek Church, erreth not in the Articles we account Fundamental, becauſe explicitely they profeſs them, however in their* Aſſumenta *they implicitely and by conſequent ſubvert them:* for which (as Biſhop *Bramhal* ſaith ||) our Charity frees us from Schiſm: (*But a Church that holds the Foundation, may groſly and dangerouſly erre in their Expoſition, which is the condition of the Church of* Rome *): Yet we do not declare, that we have any new Faith, or new Religion, but the ſame only neceſſarily and well reformed from thoſe ſuperfluous Additions and Luxuriances, which might have endangered our Religion, if they had not bin corrected, which was performed wiſely in our

* *V.* Canon. 30. 1603.

† Mede. *Ep.* 77.

|| Anſwer to Biſhop of *Chalc.* *p.* 364.

* Arch-B. *Laud* againſt *Fiſher. p.* 320.

Reformation, without deſtroying all root and branch; namely, by reſerving ſuch things as are good, and only lopping off ſuch excreſcencies, as might, and ought to be ſpared: and in our cenſures of them, our Church doth wiſely diſtinguiſh, between what was appointed of ſincere intention at firſt, and what hath bin ſince of manifeſt corruption: neither are we altogether ignorant, when moſt of thoſe innovations and corruptions were introduced, and (generally) by what degrees and occaſions they enereaſed (tho we may very well judg of errors and corruptions, albeit we could not fix the time of their creeping into the Church) which to ſpeak more particularly of, requires a very mature conſideration. Yet notwithſtanding, *Caſaubon* had good reaſon to ſay, *The denying the Church of* Rome *the being of a Church, (which ſome Proteſtants raſhly and ignorantly, rigidly and uncharitably have done) hath been a great hinderance of Reformation: and I verily believe the opinion moſt Papiſts are kept in, that the Religion of Proteſtants is a new Religion, is not of little force to make them averſe from it to this day.*

Neceſſity of Reformation. *p.* 145.

CHAP.

Chap. XVII.

Of the Moderation of our Church in avoiding all undue Compliances with Popery, and other ſorts of Phanaticiſm among us.

§. 1. *Notwithſtanding our Reformation is the moſt of any oppoſite to Popery, how it hath bin the craft of the* Roman *Agents, to raiſe of it ſuch a ſuſpicion of Popery, as hath bin artificially made a very unhappy Inſtrument of the Diviſions which are from our Church.* §. 2. *How the great Labours of our Biſhops, and our Clergie, remaining the moſt impregnable defence of the Reformation, hath ſtir'd up the more earneſt oppoſition of the Church of* Rome *to our Church.* §. 3. *The vain and ungrateful jealouſies of our Separatiſts and Enthuſiaſts, are the more unjuſt, becauſe they have appeared really acted by that Intereſt, (not in intention, but in event).* §. 4. *Therefore it is a moſt ſeaſonable work at this time to caſt open thoſe Maſquerades.* §. 5. *Some Moderate Cautions here in-*

ſerted to prevent any unkind Miſtakes. §. 6. *Some Objection to ſuch an undertaking here anſwered.* §. 7. *That our Separatiſts and Enthuſiaſts generally (more or leſs) do conſpire (in fact, albeit not in intent) with the Romaniſts; inſtanced as a Specimen, in twenty Particulars.* §. 8. *Particularly how the Quakers are one with the Papiſts (how ignorantly ſoever) in ſundry Inſtances.* §. 9. *By what ſteps and degrees theſe Progreſſes commonly are made toward Popery by ſuch as ſeparate from Communion with our Church.* §. 10. *What hath bin ſaid, confirmed by other rational Proofs.* §. 11. *Some further Reaſons why the Clergie, and faithful Sons of our Church, cannot be thought thus concerned, in ſo much as an Eventual Conſpiracy.* §. 12. *An eaſy Divination of the Conſequences of theſe things, if a due ſenſe of theſe Matters be rejected, when ſo fairly and often recommended to the common notice of all, with a ſincere and affectionate cloſe to ſuch as this Addreſs moſt doth concern.*

§. 1. NOtwithſtanding our Church of *England* hath bin by the moſt wiſe and Learned Men, Foreign and

and Domeſtic, acknowledged the very excellent part of the Reformation; yet how often hath ſhe bin reproached with moſt unjuſt Cenſures of undue compliance with Popery? It being one of the known Policies of the Romiſh Factors, to cauſe their Agents among our ſelves (whom they uſe for the overthrow of our Church) to cry out *Popery*, at the ſame time they moſt of all ſerve the Papal Intereſt themſelves. Wherefore that the Romaniſts may uſe the Separatiſts with the more unperceivable diſguiſe and ſucceſs, to undermine our Conſtitution, theſe alſo have bin inſpired to blaſt with the Name of *Popery*, what is rightly eſtabliſhed in our Church. Hence is it, that the Writings and private Inſinuations of Diſſenters are full of this Charge, in a joint deſign to diſgrace our Communion, and to exaſperate other Proteſtants againſt us: Some of thoſe Exceptors running to ſuch an exceſs of Rigour, as to count *Churches*, *Bells*, *God-fathers*, *Churching of Women*, *Burial-Service*, the *Gloria Patri*, to come under the name of *Popery*: Altho by no Inſtance was it ever made to appear, That our Church agrees with the Romaniſt in any thing contrary to Scripture, and the

the practice of the Primitive Church: As she is truly also most remov'd from *Fanaticism*; neither using nor encouraging any Enthusiastic way of Religion; nor allowing any resisting of Authority under any Religious Pretences whatsoever. Any one may be convinced, that no formed Church in the Christian World is more truly Protestant than is the Church of *England*, nor any which (all things compared) less compromiseth with *Rome*. If they will but consider in our Articles, Liturgy, Canons, Constitutions, Practice, Oaths of Supremacy, *&c.* how firmly our Church preserves and enforceth the Reformation: Yea, the *Canons* of 1640, did excellently take care for the suppressing *the growth of Popery*, (Canon. 3. 6.) *and also of Socinianism*, Canon 4. Which Seeds of Socinianism have bin scattered amongst our Sectaries, and have of late had great growth amongst them: Yet nevertheless if such Friends as they should slip into greater Heresy, so long as they are with them in the Schism, there is a special respect due to them, rather than to the close adherents of the Church of *England*; who because they run not into the madness of their extremes,

tremes, and are not outragious too in that madneſs, they are forward to clamour againſt our Church it ſelf as Popiſh, and turn their own ſilly Surmiſes into powerful Calumnies. Neither do thoſe who reproach our Conſtitution, ſufficiently call to mind what hath bin done all along ſince the Reformation, by our Kings of *England*, and the great Councils of the Kingdom, and the Orders of the Church, and the Induſtry of our Biſhops, for the ſuppreſſion of the growth of Popery.

§. 2. But as a ſufficient Evidence that our Church (according to its eſtabliſhment) doth in no ſort favour Popery; They muſt be very diſingenuous and wanting to Truth, who will not readily acknowledg that the Labours of our *Biſhops*, and our Conformable Clergy, remain the moſt impregnable defence of the Reformation.

For who, I pray, have more ſtrenuouſly and conſtantly oppoſed the Innovations and immoderate Extravagancies of the Church of *Rome* than our *Biſhops*, and the Learned Men in firm Communion with our Church, even ſince Queen *Mary*'s days, (when ſome were

were Martyrs and Confeſſors) and whoſe Writings but theirs, who have held firm Communion with our Church, remain as the conſtant Bullwark of our Proteſtant Reformation? Wherefore the Romaniſts keeneſt diſpleaſure * and jealouſie hath bin always againſt the Church of *England*, becauſe from Her they have always received as forcible repulſes as any. As nothing doth more ſtir up the anger of a Zealous Enemy, than the equal behaviour of thoſe they malign, and a moderate carriage doth ſometime provoke their ſharpeſt hatred: So certainly nothing hath more ſtir'd up the jealouſy of the Romaniſts, than the excellent temper which is obſerved in our Churche's Conſtitution. *'Tis for the ſake of this poor Church alone* (ſaid our moſt noble Lord Chancellor †) *that the State hath bin ſo much diſturbed: It is her Truth and Peace, her Decency and Order, which they labour to undermine and purſue with ſo reſtleſs a malice: And ſince they do ſo, it will be neceſſary for us to diſtinguiſh between Popiſh and other Recuſants; between them that would deſtroy the whole Flock, and them that only wander from it.*

* *Immortale odium & nunquam ſanabile vulnus Ardet adhuc Cenbos & Temyra.* Juven. *Sat.* 15.

† March 6. 1678.

As

As for those of our Separatists who have sometimes menaged Debates with the Romanists, the cunning Adversary commonly lets them alone: for how *seldom* do we see a Romanist write against or oppose a Nonconformist, and be in much earnest against him? Not merely because he thinks such inconsiderable, but because these are doing their Work for them as fast as they can*; Whereas those Contests which have bin menaged upon the Principles of our Church's Reformation, have given the Romanists greatest awe, and have always exercised their utmost strength.

* *Hoc Ithacus velit & Magno mercentur Atrida.*

§. 3. Wherefore those of the Separation who have bin concerned in these Clamours and Surmises of our Church favouring Popery, have acted, therein as appears, first, very falsly, and then very imprudently, in reproaching so excellent a Reformation, and by joining with them in their opposing our Church, they strengthen the hands of the Romanists whom they pretend to oppose, to the great scandal of the Christian Religion, and great mischief to the true Protestant Interest: Which caused Bishop *Morton* (in his Epistle to the

the Nonconformiſts) to tell them (*Beſide their notorious Scandals given to the Church of God it ſelf*) *of their breaking the Hedg of Peace, and opening the Gap for the wild Bore out of the Romiſh Foreſt to enter in, and root out that goodly Vine which many* Pauls (*induſtrious Biſhops*) *many* Apollo's (*faithful Martyrs*) *have planted and watered.* Even as *Joſephus* * notes the *Diviſions of the Jews laid them open to their overthrow.* And by their ſeveral Diviſions which they help to propagate among us, they join with the Romaniſts in endeavouring to overthrow and deſtroy our Conſtitution; *While they are crumbling into Factions, biting and devouring one another, a vigilant Adverſary, who is intent upon his advantage and opportunities, may, when he ſpieth his time, over-maſter them with much more eaſe, and leſs reſiſtance* †. And the more unreaſonable and vehement they are in their clamours, the more they help the Roman Engineer to confound and overturn. Therefore Arch-Biſhop *Whitgift* ‖, now above a hundred years ſince ſaid, *I am perſuaded you and they do*

* *Prol. ad bel. Jud.*

† Biſhop *Sanderſon*'s Preface to his Sermons. *Ad verum momenta cliens, ſeſeque daturus Victori*—

‖ Arch-Bp. *Whitgift* Anſw. to the Admon. *p.* 55. See his Letter to Q. *Eliz.* *Fuller*'s Hiſt. *l.* 9.

do the Pope great good Service, and he would not miſs you for any thing; For what is his deſire, but to have this Church of England *(which he hath curſed) utterly defaced, and diſcredited, to have it by any means over-thrown, if not by Foreign Enemies, yet by Domeſtic Diſſention; And what apter Inſtruments could he have for that purpoſe than you, who under pretended Zeal, overthrow what others have built, under colour of Purity, ſeek to bring in Deformity, under cloke of Equality, would uſurp as great Tyranny and Lofty lordlineſs over your Pariſhes, as ever the Pope of* Rome *over the whole Church.* Which alſo was the judgment of the Univerſity of *Oxford*, 1603. *Verily theſe Men are like* Sampſon's *Foxes, they have their heads ſevered indeed, the one ſort looking toward the Papacy, the other to the Preſbytery; but they are tied together by the Tails with Fire-brands between them, to the injury of the Church.*

Who would ever have thought (ſaid Biſhop *Bancroft*, 1588, in a Sermon at St. *Pauls*) *that we ſhould ever have lived to have heard any Proteſtants reprove our Religion: It muſt be confeſſed we have eſcaped the Lion's Mouth, but have fallen into a Den of Dragons; our Enemies are thoſe of our own houſe.* §. 4.

§. 4. Wherefore according to a moſt ſober Judgment, it may be thought a proper means to awaken ſuch to ſee their Error, in the evil Conſequences of their Separation, if ſome of the moſt earneſt among them would pleaſe ſincerely and faithfully to conſider now, how oft they have bin made uſe of as meer Tools and Inſtruments to Purpoſes, the utmoſt reaches of which they did not know, but may now, if they will but reflect: And it might reaſonably be hoped, that many would repent of their vain and ſcandalous Jealouſies, and may for the time to come, refrain ſuch falſe and fooliſh Accuſations of our Church, if they pleaſe but impartially to conſider, how many Sectaries among us, which ſeem with greateſt Zeal, and leaſt Knowledg, to run into the furtheſt extreme from Popery, have not only ſerv'd the Deſign of what they appear averſe from, but indeed have ſtill a very great ſympathy with them in their Principles and Practices; and do but charge us with what they are moſt guilty of in Fact themſelves.

§. 5. But

§. 5. But before we enter upon this undertaking, to ſhew how thoſe who are in ſeparation from our Church do really conſpire with the Romaniſts. To prevent any miſtake, let it be remembred;

Firſt, That we do not deny that moſt of our Diſſenters do openly demonſtrate a very zealous and undoubted abhorrence of Popery; their real purpoſe in which is not here queſtioned, but believed: * For ſuch is our Charity for thoſe who are generally ſeduced; we count it indeed the unhappineſs of their Error, that many of them do entertain ſuch Principles as are agreeing with Popery, but we do not charge upon them the knowledg of, or conſent to the Conſequences of their own Principles; but conclude they are ſown in their minds (not by their own direct choice, ſo much as) *by the ſlight of Men, and cunning craftineſs whereby they lie in wait to deceive.*

* *Sunt alii qui etiamſi non ſpiritu Ægyptiaco & dolo moliuntur reditum ad Papiſmum, at incuriæ & latæ culpæ reatum tamen incurrunt.* Alt. Damaſc. *p.* 558.

2ly; Among the diverſities of Sects thus influenced, we acknowledg it moſt manifeſt, that ſome are more acted than

others, by far: * Nevertheleſs all that are in ſeparation from our Church, in that their very diviſion from us, do actually joyn with the Romaniſts, to ſtrengthen their hands, and weaken the Intereſt of our eſtabliſhed Reformation, (*more or leſs*).

* —*hâc in re ſcilicet unâ multùm diſſimiles: ad catera penè gemelli.* Horat. *l.* 1. *Ep.* 10.

And I ſuppoſe it may be taken for granted, that generally they who raiſe moſt clamour againſt our Church as guilty of Popery, they moſt of all others will appear moſt actuated by the Roman intereſt.

3ly; And ſince of late eſpecially ſome of the worſt Principles of Popery, have appeared among us moſt manifeſt, from ſuch moſt notorious practices, as are the very proper Conſequences of their generally approved Doctrines; It may be judged moſt ſeaſonable, even at this time, that all ſincere Perſons be awakened to ſee whither thoſe Diviſions naturally lead, in which ſo many have bin engaged; whoſe intereſt they ſerve; whom they join with, and are acted by, (how ignorant ſoever they are thereof).

Eſpecially ſince of late there hath bin ſo much diſcovery made, that the overthrow of the Church of *England* hath bin

bin all along one of the principal aims of the Conſpiracies of our Adverſaries; and that they have endeavoured to effect the ſame by what our Separatiſts call *Liberty of Conſcience*, (tho God preſerve our Liberty and our Conſcience from ſuch Snares, ſo artificially laid by the Romaniſts: who have made moſt uſe of the Diſſatisfactions and Oppoſitions of our Domeſtic Diſſenters to compaſs their intended Deſigns). Thus *Thuanus*, tho of the Roman Communion, declares, in his Hiſtory of the *Gun-Powder Treaſon* here in *England*; * The firſt deſign of their Conſpiracy began, upon the Papiſts Petition for *Liberty of Conſcience* being rejected.

* *Rejecto libello ſupplice pro Libertate Conſcientiæ oblato.*

§. 6. But (becauſe many are huge concern'd to ſhift off the conviction of this great Truth) if any ſay,—Oh, now is the time for Proteſtants to be united againſt the Common Adverſary: and why is ſuch a diſtinction kept up between Church-men and Separatiſts? Very true; why is there? who hath made and continued the difference?

Wherefore the proper means for conſolidation of ſuch an Union among all true Proteſtants among us, which is moſt

carneſtly deſired by us, is for our Separatiſts to come off from ſuch their Diviſions as are ſtill deſigned for the overthrow of our Church; eſpecially ſince the Preſbyterian Brethren well obſerved,

Grand Debate. *p.* 3. 1661. *That a more firm union and conſent of all ſuch, as well in Worſhip as in Doctrine, would greatly ſtrengthen the Proteſtant Intereſt againſt all thoſe Dangers and Temptations which our Inteſtine Diviſions and Animoſities do expoſe us unto from the Common Adverſary.*

2. For them alſo to forſake ſuch Principles and Behaviours as ſerve the Intereſt of the Roman Church; and peaceably to return into Communion with our moſt moderate Church, which is ready to over-look what is paſt, if it may be ſecure of their Communion for the time to come: But never let it be thought that our Church will ever come into their Schiſm, or that we will go about to ſail to *Rome* by a ſide-wind of Separation.

§. 7. And now to prove the forementioned Propoſition: That our Separatiſts (I do not ſay, all alike, nor that any ſort agree in all theſe Inſtances following, but) more or leſs do conſpire

ſpire in Fact (however not in intent) with the Romaniſts; One ſingle proof of the whole might be ſufficient, namely, from their ſeparating and *dividing* from ſuch a Church as ours is, (which *Diviſion* is the main Art, and Counſel, and Deſign of the Roman Engineer *;) and from their conſtant and common buſineſs, which is by Reproaches (much alike) to vilify and deprave our Church in all its Conſtitutions and Offices: and eſpecially they jointly labour to vilify our Clergy, calling them *Miniſters of Satan*, † and *Baal's Prieſts*, &c. Which beſide that, it is a curſed, unjuſt, and ingrateful practice; ſo a more acceptable Work our Separatiſts could never do for the Church of *Rome*.

* *Utq; facilius Catholici Sectarios opprimere poſſint, variis obductis cauſis & artibus alios ab aliis ut divellant occaſiones captanda.* Jo. Paul. Windeck *de extirp. Hæreſ. Antidoto.*

† *Clero Anglicano nihil pudidius.* Campianus *Jeſuita.*

2. As they ſerve the Romaniſts now by their Practices, ſo may they more hereafter by their Opinions; for ſo many Points as they are off from our || Church, ſo much the nearer are they coming to them, (ſundry ways) as in oppoſite Errors the Cauſes may be commonly the ſame. Thus Arch-Biſhop *Laud* * againſt *Fiſher* obſerved; *The*

|| See the 8 & 9 Parag. of this Chap.

* Pref. of the Conference.

Rigid Profeſſors *on either ſide have quite leaped over the* Mean, *and have bin* rigid *the other way, as* Extremity *it ſelf— and is a very natural motion. For a Man is apt to think he can never run far enough from that which he once begins to hate.* Of which ſort the ſeveral Factions and Intereſts among us have bin continually like the Friars at the Council of *Trent*, who were always watchful and zealous to maintain their peculiar Doctrines: among which extremes, our Church (if ſhe might be liſtened to) would reduce all to a due temper, upon ſurer and more reaſonable Foundations, than the Biſhops at that Council laboured to do.

3. As our Laws by one name call both ſorts of Separatiſts, *Recuſants*; ſo our Romaniſts and Sectaries behave themſelves much alike: The one have their private Maſſes, the other their Conventicles, both contrary to the Laws of our Kingdom and our Church: Both the Romaniſts and the Separatiſts join in requiring a Licenſe for the Exerciſe of their Religion in private Houſes.

4. Both our Romaniſts and Sectaries by encreaſing our Diviſions, help with joint force to make a general *Toleration* neceſſary, which would give the Romaniſts

niſts the greateſt advantage they can deſire.

They both ſupplicate with equal earneſtneſs to be tolerated, whereas the Principles of each lead them not to tolerate others.

5. Their pretences to all mildneſs and gentleneſs, are equally ſupple and aſſuring: but how mild they are when they are uppermoſt, odious experience teſtifies, ſo that Inſtances of their extreme Rigors, which are moſt known, need not be enumerated. We need not call on the Inquiſition to teſtify to the Rigors of the Romaniſts, nor look into all the Severities of the *Diſciplinarians*, who have bin known to inflict Cenſures for a ſuſpicion of Covetouſneſs, a ſuperfluity in Raiment, for dancing at a Wedding, for uſing their Liberty in their Recreations; and have kept others (as well as themſelves) from the Sacrament of the Lord's Supper upon uncharitable Accounts. It hath bin obſerved, where the Diſcipline in *Scotland* was eſtabliſhed, the People had a high Commiſſion in every Pariſh, and groan'd under the Arbitrary Decrees of Ignorant Governors: If there aroſe a private Jar between the Parent and the Child, the

Huſband and the Wife, theſe Domeſtical Judges muſt know it. Formerly and lately among ſome, they have bin ſcarce allowed in Conſcience to marry without the conſent of the *Teacher*: or when they have, it hath bin matter of complaint.

6. It hath bin already obſerved at large, (*Chap.* 13. §. 58.) how both the Romaniſts and the Separatiſts agree in their groundleſs and unjuſt accuſing the Government of *Perſecution*: like the *Donatiſts* of old, who cried out *Perſecution*, when they moſt of all had afflicted the Catholics.

The Romaniſts have their dire *Anathema's* and heavy Cenſures; the Separatiſts their cruel *Maranatha's*; and preach Damnation moſt of all againſt them that differ from them, eſpecially if they be of the Church's ſide.

7. Nevertheleſs both ſorts can very eaſily give out *Indulgences* to their own Parties. God ſees no ſin in his Children, ſay ſome Sectaries: Which is a greater Bribe to be of their Party, than any can be found in the Penitentiary Tax, for Sins as they are ſold at *Rome*.

8. When the Papiſts and the Separatiſts have bin at a loſs, that they cannot

juſtify

juſtify their Proceedings by the Laws of God or Man, then they meet in one common Sanctuary, whereby they are bold to ſanctify the moſt extravagant Practices; pretending *Providence* for their Warrant. Thus Pope *Pius* 5. in his Speech in the Conſiſtory of Cardinals at *Rome*, after the murder of King *Hen.* 3. of *France*, ſundry times, in one Oration, he magnifies the Exploit of that wretched Zealot, as brought about by the ſpecial *Providence* of God *. The ſame impudence or ignorance others have uſed to defend ſuch Practices as no Laws, Divine or Humane, could juſtify, ſheltring them under the wide pretence of *Providence*; which hath bin well call'd, † *A fine pliable Principle, it will lap about your finger like Barbary Gold.*

* *Non niſi Dei opt. Max. particulari Providentiâ & diſpoſitione perpetratum.*

† Anſwer to Mr. *Jenkins* p. 16. *Regimen politicum fundatur in extraordinariâ Dei Providentiâ.* *Ibid.* p. 15.

9. The Romaniſts enlarge their Creed in ſundry Articles, (without belief of which there is no Salvation) and very many Separatiſts deliver their peculiar Doctrines as abſolutely neceſſary to a ſtate of Salvation, (tho among the divided Sects many of them are contrary one to another.) They

They both often ſtuff their Prayers and their Chatechiſms with Matters of doubtful Controverſy; and in maintaining the ſame, they are alike too dogmatical.

10. We need not here prove what is ſo well known, namely, the mean Opinion which the Romaniſts have of Holy Scriptures, ſuppoſing they receive their Authority from the Pope, yet receiving their own Traditions with equal affection and reverence. The Separatiſts, by caſting off (to another extreme) the real Authority and Teſtimony of God's Church (which hath bin all along the Keeper, the Witneſs, the Defender, the Interpreter of Holy Scriptures) by degrees many of our Separatiſts have come to throw off the Holy Scriptures as a Rule of Faith and Manners. The Romaniſts they add their own Traditions to the Word of God; and many Sectaries call their Teaching, and their Impulſes, the Word of God, which often is quite contrary thereunto.

The Romaniſts ſet up the Pope for an Infallible Interpreter; many of the Separatiſts account the Private Spirit an Infallible Interpreter. *V. Ch.* 4. §. 3.

11. The

11. The Romaniſts pretend that Miracles and extraordinary Gifts have not ceaſed, but are ſtill neceſſary Signs of a true Church. It is alſo the very height of Enthuſiam to hold as many of our Separatiſts do, That Immediate Revelations from God, and extraordinary Illapſes from the Holy Spirit, are neceſſary and common among all the Faithful.

Which Pretences lying obvious to an eaſy Confidence, cannot eaſily be wreſted from ſuch as will hold them to their own deſtruction.

12. The Romaniſts aſſert an implicit Faith which is determinately reſolved into the authority of their Leaders: Whether the like is ever required by the Leaders generally of Factions among us, I do not now enquire: But however that the ſame is granted by their Followers appears moſt evident; For when many can give no reaſon for what they hold, they keep cloſe to their Ringleaders, and move and change with them generally; and how much the Authority of the Perſons they have in admiration, governs them, more than any ſway of Argument, is daily experienced. And whereas a due regard on this ſide, the implicit Faith of the Romaniſts

niſts is due to Governors, *V. Ch. 6. §. 9, 10.* toward ſuch, how ſcrupulous, delicate, and wary are they, (not to ſay diſregardful); but in following their Maſters of Factions, how prone are they, and ſequacious.

13. Both the Romaniſts and Sectaries (to ſerve their turn upon occaſion) caſt off the uſe of Reaſon, wherein God hath made it a Guide: Therefore they both reproach our Faith as a humane, probable, natural, fallible Faith; the one becauſe we will not receive Oral Tradition, and the like Uncertainties; the other, becauſe we do not think an immediate extraordinary teſtimony of the Spirit neceſſary to aſſure us of the certainty we have of our Faith, of the Truth of Holy Scriptures; to afford us alſo our words in Prayer, and the aſſurance of our Salvation.

14. The *Superſtitions* of the Papiſts are notorious, and alſo of our Sectaries; and ſo many, they are not here to be numbred. If Superſtition be going beyond all meaſure, their humour is to keep no Meaſure nor order, but to heap one ſuperfluous thing upon another; and then they think God is pleaſed, becauſe they are: Many of them account

it

it a ſign of Grace, and the favour of God, and matter of greateſt Conſcience, not to hear or uſe Common Prayers, nor any decent Rite or Practice required by the Church.

The Romaniſts invoke Saints of uncertain Sanctity: Many of the Separatiſts call thoſe of their own Party the only Saints, and judg them to have the right to judg the World, and in the mean time to rule it; if they cannot do that, they muſt cenſure what is done by others.

15. The Romaniſts and our Enthuſiaſts are very much the ſame in their *Phariſaical* Humour, (deſcribed at large, and reprehended by our Saviour, *Mat.* 23. 4.) To name only, *Their binding heavy Burdens and grievous to be born, and laying them on Mens ſhoulders.* As the Romaniſts add twelve Articles to their Creed; a wondrous number of Ceremonies to their ſeven Sacraments: Not to mention more of their loads of Injunctions; their Feſtivals; their Auricular Confeſſion; their Vows; their Scourgings, and Faſtings, and Penances which they lay upon the Poor; when the Impoſers do not touch them with one of their fingers, or with wetting the

the leaſt of them, they can get themſelves an eaſy Diſpenſation. Doth not the ſame *Phariſaical* Spirit poſſeſs many, who make the Peace of the World, and the Church, depend upon their peculiar Doctrines? Who make all they can, think it a ſin to come to Common-Prayer; to kneel at the Sacrament; to be Baptized according to Order of the Church; to pray in a Form; to wear a Surplice: Inſtead of making broad their *Phylacteries*, and enlarging the Fringes of their Garments, they have had another ſort of Superſtition, in wearing their Hair in a preciſe cut, (ſomewhat like the tonſures of the Romaniſts); ſome will not wear a Riband: Others not Starch in their Bands, nor pull off their Hat.

16. The Council of *Trent* makes the Intention of the Prieſt neceſſary to the Sacraments: Many of the Separation make the Spiritual Grace of the Miniſter abſolutely neceſſary for the Peoples receiving benefit from the ſame.

17. Both the Romaniſts and the Separatiſts uſe much the ſame kind of Arts to blaſt their Adverſaries: The Romaniſts have their *Legends and Fables*; juſt ſo our Separatiſts love to pick up Stories of Biſhops

Biſhops and the Clergy, and to patch them together in enmity to our Church; with theſe they keep up the humour of the People who entertain them with good things. I wiſh ſuch would remember what in *Levit.* 19. 16. the command is, *Thou ſhalt not go up and down a Talebearer among thy People:* which the *Chaldee* Paraphraſe interprets, (*Non comedes Placentas in Populo tuo*) Thou ſhalt not go up and down among the People pacifying thy Appetite, eating of their Delicates, and to pleaſe them again, tell tales of Governors*.

* *Apud Anglos eſt ſimile genus Hominum quos circulatores Itali vocant, qui irrumpunt in Convivia, &c.* Eraſm. Eccleſ. l. 3.

18. Moſt of our * Separatiſts are highly againſt the Government in the Church by *Biſhops:* and in the Covenant the ſame is ranked with Superſtition, Hereſy and Schiſm: Even ſo the *Jeſuits*, who are the great Exalters of the Pope's Supremacy, declare commonly againſt Biſhops, as if the ſource of all Diſorders came from Biſhops contending for their Juriſdiction; which (ſay they) makes ſo many ſmall Popes, (thus the Jeſuits argue †): Then it will follow that the Pope cannot diſpoſe of things belonging to their Juriſdictions; and then the

* *Ineptè nobis tribuis Catharorum nomen, cùm Cathari ſuos habuerint Epiſcopos, quos nos omnes ſublatos ex omnibus Eccleſiis optamus.* Altar. Damaſc. p. 367.

† *V.* C. Palavicini *Hiſt. Conc.* Trid. l. 11. c. 25.

the Pope may be oppoſed by theſe Biſhops, which may be a ready way to overthrow the Papacy. So that the Controverſy, who hath the Juriſdiction which belongs to Biſhops in common, nay, who have ſuch Juriſdiction by Divine Right, is driven between the Court of *Rome*, who challeng it to the Pope, and other Conſiſtories among us in Diviſion from our Church.

Wherefore in oppoſition to Biſhops, the higheſt Papalins talk moſt of the Sovereign Power of the People, becauſe they hold the Intereſt of the Pope to be upheld by their veneration. And by the Intereſt of the Jeſuits for many years of late, the Popiſh Faction in *England* have bin with-held from having any Titular Biſhops. And moſt of our Separatiſts would be glad there were no other; thus in their oppoſition to Biſhops they agree.

19. Both the Romaniſts and Separatiſts extreamly agree in their Principles againſt the *Civil Magiſtrate*. According to that of Biſhop *Lany**; *The Papiſts and Presbyterians hunt in couples againſt the King's Power and Supremacy.* 'Tis admirable to ſee how the Common-Wealths Men, in the times of the late Rebel-

* Serm. on 1 *Theſſ.* 4. 11.

Rebellion, received their Principles from the Ancient and Modern Writers of the Jeſuits, and other Papiſts; and ſtill agree with them in moſt of the Republican Doctrines, and Tendencies of them to the like Practices. Both the Papiſts and the others infringe the Authority of the King in Eccleſiaſtical Matters within his own Dominions: Both deny the Right of Kings to call Synods and Eccleſiaſtical Convocations: Both hold that Kings may be put out of all Eccleſiaſtical Communion: Both deny the Supremacy of the King; one attributes it to the Pope originally, the other to the People. And the ſame Arguments which the Pope uſeth for his Supremacy over Kings; the Diſciplinarians uſe for eſtabliſhing their Soveraignty: the one exempts all the Clergy from the Juriſdiction of the Supreme Magiſtrate: and the other Diſciplinarians in *Scotland* have now a long time endeavoured to have their Miniſters exempted from the Puniſhments of the Civil Governour. *The pretence of the King's Authority againſt his Perſon, was hatched under the Roman Territories, and was made uſe of in the Holy League of* France *. The Rules for making a King become a

* Chr. Loyalty, l. 2. c. 1. *V. Fowlis* of Pop. Treaſons &c.

Tyrant, and then ceaſing to be a King, that it may be lawful to attempt any thing againſt his Perſon and Life, are ſo much the ſame that they cannot be more: if we compare *Leſſius*, *Suarez*, *Bellarmine*, and many other Jeſuits, and Mr. *White* of *Obedience and Government*, with *Knox* and *Buchanan*, and many other Republicans ſince; wherein both ſorts, as Rivals, ſeem to deal with the People, as ſome Gallants do by fooliſh Women, flatter them ſo long into a pride and conceit of themſelves ſo great, that at length they become intolerable and ungovernable: Of this ſort were the Diſcourſes in the Council of *Baſil*, related by *Æneas Sylvius*, (afterward Pope) who could not contain from highly commending * the Biſhop of *Burgen* for his admirably vilifying the Power of Kings. Thus the worſt of our Enthuſiaſts, and of the Romaniſts, agree in that Character of the *Phariſees*; *They mightily employed their Powers to oppoſe Kings*†. So true is the obſervation of King *Charles* the First, ‖ of ſome Proteſtants; *They ſeem to have learned, and to practiſe the worſt Principles of the Papiſts.* And of both,

* *Quem Sermonem ſic dotè, ſic verificè, ſic ſuaviter diſputarit.* *Commentar. de geſtis Concil. Baſ. in Faſcic. rer. expet. fol* 4.

† Joſ. *Antiq.* l. 17. c. 3.

‖ Eik. Basil. §. 15.

both, the Lord Biſhop of *Salisbury*; *The Bigot and Jeſuited Romaniſt, the frighted and tranſported Reformiſt, have bin Authors of the moſt horrible Treaſons and Rebellions.*

20. I need not here particularly relate how many Doctrines of the Romaniſts tend to diſſolve the very *Bonds of Relative Duty* one toward another; as in their Monaſtical Vows; abſolving People from their Oaths and Allegiance, and Faith with Hereticks, *&c.* How do many Principles of our Enthuſiaſts and Separatiſts, tend to deſtroy the Relation of King and Subject, Biſhop and People? Their very Diviſions, how do they alienate the minds of Chriſtians one from another? Tho they ought to belong to the ſame moderate Church, are Subjects of the ſame moſt Gracious King, are of the ſame Proteſtant and Reformed Intereſt, beſide the danger they bring to themſelves and their Families, by their pernicious and deſtructive Separation, ſo many and more might be the Inſtances of their looſing the Bonds of Relative Duty.

§. 8. Among other Sects, it would grieve any one to behold ſo many ſeduced

ced into the ſilly Herd of *Quakers*; a Sect into which the very dregs of Hereſy and Schiſm ſeem to have bin drein'd, as it were, into one Common Shore: In the inventing and propagating which, even Satan and the Jeſuit ſeem to have club'd their utmoſt Art; poſſeſſing them with an evil Spirit of Deluſion, which they call the *Light within them*; according to which, what is moſt contrary to Holy Scriptures, and Right Reaſon; and the teſtimony and judgment of the whole Church, and the prudent command of Governors, and the ſence and cuſtom of wiſe and pious Men, muſt paſs for an extraordinary illumination from God, merely on the credit of their own ſaying ſo.

This one Enthuſiaſtical Conceit of the *Light within*, and Opinion of ſuch Revelation from God, is the moſt unhappy contrivance and ſuggeſtion that can be, to lift up ſilly People above a poſſibility of being contradicted, by any ſober Principles of Scripture, or Reaſon, or regular Authority; fitted to poſſeſs ſuch with a luſty pride, and bewitched conceit of themſelves; an incorrigible moroſeneſs, and obſtinacy; an intolerable cenſoriouſneſs, a ſordid ſcorn of whatever

ever is in juſt place above them: and wonderfully diſpoſeth ſuch for Popery; for when once they are ſufficiently divided from our Church, the Work is ſufficiently done. Then if any arch-Emiſſary from *Rome*, will come with Viſions and Revelations, and a ſhew of extreme Authority; and humor this People ſtill in their outragious clamours againſt our Church: eſpecially if they will fall a quaking and groaning intolerably, and appear in the Streets, as ſome have done, ſoundly be-dunged with Calumny and Filth, ſuch may make ſome People believe any Romiſh Tenets as Revelations from God.

That they have bin wrought and acted unto this by the common Authors of our Diviſions, is ſuch plain atteſted matter of Fact, that I ſuppoſe few conſidering Perſons queſtion it. Some long ſince took notice, that in the Northern Parts (where there abounded moſt Popiſh Prieſts and Recuſants) there this upſtart Sect of *Quakers* firſt ſprung up; ſending thence their Emiſſaries two by two into other quarters of the Kingdom, (as the unclean Beaſts entred the Ark by Couples): beſide which, many Reaſons confirm the ſame.

1. The effect in that Spirit of *Diviſion* and Deluſion, which ſo ſucceſsfully obtains among them; to break in pieces the Peace and Order of the Church, unto which of all Sects theſe are the moſt *Antipodes* to.

2. There are none whoſe Tenets more tend to deſtroy the Holy Scripture as a perfect Rule of Faith and Manners: inſtead of which, and in oppoſition to the ſame, they ſet up the Suggeſtions of their Light within them, which they call *the Word*, the only Guide unto *Perfection**; which they and the Romaniſts pretend: the one even unto ſuper-erogation of Merits; the other to be above all need of confeſſion of ſin.

* *Perfectos ſe appellantes & ſemina electionis.* De Valentinianis. Iren. *l.* 1.

3. None come ſo near the Papiſts in the matter of an infallible Judg of Doctrines.

4. The Light within them is very much like the Enthuſiaſms of the Romaniſts; as Dean *Stillingfleet* hath ſet them forth in the Fanaticiſm of the Church of *Rome*.

5. They join with the ſevereſt Romaniſts, in their reproaching the Offices and Orders of our Church, and eſpecially vilifying her Clergy; whom they would have by all means to vow *wilful Poverty*.

6. By

6. By refuſing all Oaths, their Allegiance is left uncertain to the King, which is the main thing ſuch Papiſts would have.

7. The King's Supremacy is left unacknowledged, which is another principal preparation for the owning of the Pope's Supremacy.

8. In that they refuſe to aſſiſt their Prince in his Wars, and pretend they hold it unlawful for any to fight: By that Principle they not only take away the Power and Sword of the Magiſtrate, and leave the King and Country undefended, that none can live in peace and ſafety, and conſequently that Opinion leads to overthrow the very being of the whole Kingdom.

But the Pope alſo ſerves his Deſign by them, being ſure that ſo many as there are of that Sect, ſo many will never oppoſe him by Arms: Whereas they who bind, can alſo looſe; and the ſame Agent can be able to ſtir up their Spirit of Zeal alſo, (which the longer it hath bin contained, will be the more furious) a *Specimen* and taſte of which fury, we experience in the keen violence of their Tongues, which are as a *very ſharp Sword*, upon ſundry ſlight occaſions.

And when once they ſhall be aſſured that the Lord hath delivered a People to ſlaughter, then *Down Dagon*; then they will pretend they muſt be the *Sampſons*; and like Pope *Pius* 5. (in his Bull againſt Queen *Elizabeth*) they will cry out, God hath ſet them over all Princes and Nations, to pluck up, and deſtroy, and to ſcatter, to plant and to build: They will preſently be for binding Kings in Chains, and our Nobles in Fetters of Iron; that the Saints may rule, and that the mountain of *his Holineſs* may be exalted.

9. In the mean while they have among them ſuch a political and artificial dependence on their principal Leaders, and the adminiſtration of their Body is caſt into ſuch a method for communication of News, and *intelligence of their Affairs and Intereſts, as we may be ſure is contrived and menaged, and directed by more ſubtil Wits than their own; being ſo very like the ſame method which the Agents of *Rome* uſe themſelves for the propagation and diſpoſition of their Matters. To mention nothing now further of their Agreements with the ſevereſt Emiſ-

* *Tantum vaferrimi vegeratores ex ſolâ correſpondentiâ utilitatem ad unionem tuendam ſentiunt*— Hoſpin. *de Jeſuitis*. l. 4.

Emiſſaries of *Rome* in their pretences to all mortification of Spirit and mildneſs. In their pretences to extraordinary and miraculous Gifts; in their many kinds of Superſtitions, and Phariſaicalneſs; in their clamours alſo of Perſecution; in their grievous *Anathema's* and Curſes they uſe againſt us, too like the Roman Curſes, by Bell, Book, and Candle; which ſheweth what is the *Light within them.*

§. 9. It might be no difficult thing to ſhew ſome of thoſe ſteps and degrees by which ſome commonly advance to Popery, who ſeparate from Communion with our Church.

The firſt ſtep to Diviſion is, When what is amiſs in Government and Governours, (in Church or State) is ſet forth to the full advantage of diſſatisfaction, as may make withal the moſt lamentable out-cry that may be: unto which there ſhall never be wanting arch and cunning Inſtruments, who by all plauſible means ſhall ſtir up the humour, and Paſſions, and Zeal of the People under ſuch pretences, as ſhall moſt inflame and excite them.

Then

Then in the next place are made ſuch immoderate pretences to Purity, and profeſſion of Saintſhip, as when poor ſimple People experience upon trial the ſame to be falſe, and not to anſwer their expectation, they run and ſeek from one Sect to another, till they come to be Quakers, and ſo (as we ſee) in the next preparation to Popery.

3. Having thus caſt off all Forms as dangerous and unlawful, being raiſed to expect every-where the effects of a Spirit extraordinary, they are made ſo Enthuſiaſtical, 'tis hard to contain them within ordinary bounds, till they arrive at the perfection of Enthuſiaſm, *the Light within.*

4. By the way we muſt note, there is no one Principle which hath bin the Original of all this Enthuſiaſm and Diviſion, more than that, *Nothing is lawful to be done, but for which there is an expreſs Example or Precept in the Scripture.*

Which attributing to the Holy Scriptures that Perfection which is beſide the end of them, doth tend, by conſequence, to take away the true perfection of them which they have, (which hath bin conſidered in the 4*th* Chapter) which hath bin

bin found true: for all theſe ſub-diviſions of Sects, have tended in the concluſion to caſt off Holy Scripture as a Rule. By the conſequences of this Principle, is come to paſs what Arch-Biſhop *Whitgift*, and *Hooker*, and others foretold; *If Puritaniſm ſhould prevail, it would ſoon draw in Anabaptiſm.* From them we have had *Quakers* and *Seekers*, and other Sects, which divide us, and are ready to deſtroy us, and to bring in Popery, as it were, at the back door: *I may not diſſemble my own fears*, (ſaith Biſhop *Sanderſon**) *if things ſtill go on as they have hitherto proceeded, the application that ſome have made of that paſſage*, John 11. 48. *The Romans will come and take away both our Place and Nation; will prove but a true Prophecy, and Popery will over-run all at the laſt.*

* Pref. to his Serm. v. Arch. Bp. *Laud*'s dying Speech.

5. But when they are run out of all poſſibility of pretending any Scripture to juſtify their Actions, they then warrant them by Providence, and ſuch a neceſſity as God hath called them unto by extraordinary Revelations, and Impulſes, which in the next remove comes to be *Light within them.*

6. And when once they are off from our legal Eſtabliſhments, what can ſtop the

the Diviſions of ſeveral Sects from ending in confuſion, and being made a prey of by deſigning Men, whoſe buſineſs is, when the Public is on fire, to make out their Spoils? And who think we are moſt cunning and induſtrious to make the advantage by all this, but they whoſe greateſt Buſineſs, and induſtrious Deſign, is to have our Church ruined? Who make uſe of our Diviſions to cry up alſo the neceſſity of an Infallible Judg of Controverſy.

The Infallible private Spirit, is a fair preparation thereunto: and when they have broken and diſcredited the Authority of our Church, they have that taken away, which gives them moſt hinderance and oppoſition.

§. 10. What hath bin in ſo many Inſtances proved, is moſt agreeable;

1. To the Art, Induſtry, and Deſign of the Romaniſts, to make uſe of the Prejudices and Paſſions, the divided Principles and Intereſts of Men, to ſerve their purpoſes; which are, by any means whatſoever to multiply Proſelytes, and enlarge their Party: Wherefore the Theſis of Biſhop *Bramhall* out of *Nilus*, was worthy ſuch an Aſſertor; That the Papacy

Papacy as it was challenged and uſurped in many places, and as it hath bin uſurped in our Native Country, was either the Procreant or Conſervant Cauſe, or both Procreant and Conſervant of all the Eccleſiaſtical Controverſies in the Chriſtian World *.

* Bp. *Br. Gro. Rel.* p. 74.

2. This is no more than what is agreeable to moſt common experience ſince the Reformation, and hath bin noted with great authority and remark. In the Preamble of the Act of Parliament, 27. *Hen.* 8. 1536. The Public Authority of the Kingdom took notice, how *many of the Pope's Emiſſaries were practiſing up and down the Kingdom, and perſuading the People to acknowledg his pretended Authority.*

In the Homily againſt Rebellion, it is obſerved, That *the Biſhops of* Rome, *by the Miniſtry of their diſguiſed Chaplains creep into Houſes in Laymens Apparel, and raiſe Rebellion.* The ſame *Comenius* relates was practiſed by them in the *Bohemian* Church †.

† *Admiſcebant ſe perſonati quidam, qui Papa cauſam promoturi diſſentiones mutuas promovebant.* Hiſtor. §. 36.

Our Engliſh Hiſtory tells us of ſundry ſeditious Motions, ſoon after and about the time of the Reformation, which received their Impreſſions and Con-

Continuance from the influence of Romiſh Agents, as * in the *Lincolnſhire*, and *Yorkſhire*, and *Devonſhire* Commotions and Rebellions, which were actuated by Monks, Prieſts, and Papiſts. And how the like Game hath bin played ever ſince (eſpecially from the beginning of our Troubles) in *England*, *Scotland*, *Ireland*, &c. Mr. *Fowlis* gives ſundry proofs in his Hiſtory of *Pretended Saints*, (*Ch.* 3.) which other obſervable Teſtimonies notoriouſly do verify. Arch-Biſhop *Whitgift* frequently traced their footſteps in the duſt they themſelves raiſed; *I am perſuaded* (ſaith he †) *that Antichriſt worketh effectually at this day, by your Stirs and Contentions, whereby he hath and will more prevail againſt this Church of* England, *than by any other means whatſoever.*

* *V.* Acts and Monuments. *p.* 1086. 1087, 1306.

† Def. of Anſw. to the *Admon. p* 349

Theſe Diviſions (the Character of a Carnal and Unſpiritual Temper) the Learned *Mede* ‖ rightly judged, *At once weaken and diſhonour the Proteſtant Cauſe, and occaſion the grand Enemy to triumph; who ſeeing much of his Work done for him, by thoſe who would ſeem moſt averſe from him, while they bite and devour one another, claps his hands, ſaying, Aha, Aha, our Eye hath ſeen it, ſo would we have it.*

‖ *V. Medes* Life. § 44. *p.* 30.

The

The Lord-keeper *Puckering* (Lington) ſpake of the unquiet Puritans in Queen *Elizabeth*'s time, who pretended to be at War with the Jeſuits; yet by their ſeparation they did join and concur with the Jeſuits, in opening the door, and preparing the way to the Spaniſh Invaſion. King *James* in his Letter to the Aſſembly of *Perth**, took notice how *many of the Diſcipline ſhook hands with the upholders of Popery.* King *Charles* I. of bleſſed memory, declared truly, *It is poſſible that a Papacy in a multitude, may be as dangerous as in one.*

* *Dat.* Aug. 25. 1617.

Biſhop *Sanderſon*, in his excellent Preface to his Sermons, ſaith, *It hath bin obſerved, that where the Jeſuits have bin moſt buſy, other Factions have bin moſt Inſolent; and that thoſe who have lived in thoſe Countries where there are the moſt rigid Presbyterians, there are the moſt zealous Romaniſts; for* (ſaith he) *they help together to pull down the ſame form of Government.*

Our preſent Lord Biſhop of *Lincoln*† takes notice of the favour the Papiſts had under *Oliver Cromwel*, and *the freedom from the puniſhment of the Penal Laws, more than ever they had before, (under King* Charles *the Martyr). No Oath*

† Popiſh Principles, &c. p. 78.

Oath of Allegiance and Supremacy was preſſed upon them; our Liturgie and Common-Prayer were taken away, ſo that there was no way then to diſcover or legally convict a Popiſh Recuſant. Notwithſtanding the ſame *Oliver* (in a Speech to one of his Parliaments, 1654. *Sept.* 4. *) profeſt that he could prove by witneſs, that they had a Conſiſtory and Council that ruled all the Affairs in *England*. And in the Year 1647, when the King's Cauſe was at the loweſt ebb, then the Romaniſts, by approbation of the *Sorbon* Doctors, were ready to give ſuch *full ſatisfaction and aſſurances of their fidelity to the Civil and Political Government in the Kingdom, whatſoever it ſhall be* †: Which they refuſed to do, when by the Moderation of the Government, they had a Convocation permitted them for that purpoſe at *Dublin* ſince the re-return of his Majeſty. Then the Roman *Leviathan* had a fine time to play his Game, and to ſport among the People, which are like many Waters: Then they laid their fruitful Spawn of Diviſions in the Church, as well as Diſſention in our Kingdom: As Arch-Biſhop *Laud* moſt truly on the Scaffold declared; *The Pope never had ſuch an Harveſt in* England

* *V.* Mr. *Fowlis* Hiſt. of pretended Saints. *p.* 13.

† *P. Walſh.* p. 522.

England *ſince the Reformation, as he hath now upon the Sects and Diviſions that are amongſt us.*

3. The ſame experience which our Church and Nation hath had of the Conſpiracy of the Sectaries and the Romaniſts (at leaſt) in event; other Churches and Nations have alſo obſerved*:

* *V. Lib. Eccleſiaſt.* p. 10, 11.

As in *Switzerland* the Anabaptiſts were animated by the Papiſts: And in *Bohemia* ſome furious Divines carried on the Pope's Intereſt. A Jeſuit who ſuffered at *Strasburg*, confeſt that he was one of the thirty Jeſuits who was employed to be Agents for the Roman Cauſe in the late German Wars†.

† *V.* Mr. *Fowlis* Hiſt. of our pretended Saints. *p.* 12.

And *Crucius* || in his Speech, as we have it in *Hoſpinian*, ſaith, *We are ſent into Germany, not only or chiefly that we might be Teachers, and Preachers, and Schoolmaſters in the Schools and Churches, but that we uſe all means that the Proteſtants do not encreaſe; that we may join our mutual Endeavours, Strength, and Arms, that more eaſily we may root them out.* And for our overthrow, if they are our Incendiaries, as it is believed, we may ſay with reference to them, what *Pliny* in his Natural Philoſophy ſpeaks

|| *De Doctr. Jeſuit.* l. 4.

of the nature of things; conſidering their Principles, and the Fires which break forth out of the Caverns of the Earth; It is the greateſt wonder of all, that every day, *All things are not in a conflagration* *.

* *Excedit profectò omnia miracula ullum diem fuiſſe, in quo non cuncta conflagrarent* Plin. *Hiſt. Nat.* l. 2. c. 107.

4. That ſundry of our Separation have bin thus acted, hath bin often among us in fact deprehended, together with the Confeſſions of thoſe who have bin both Actors, and acted by them: Which is matter of ſuch known diſcovery, that it needs no repetition here: Yea, of this ſometime they have ſuſpected one another; for one of the Independent * Brethren ſaid,

* *P. Sterry*, 5 Nov. 1650.

† *Inter finitimos vetus atq; antiqua ſimultas.* Juven. Satyr. 15.

The ſame Spirit, ſaith he, *which dwells in the Papacy, when it enters into the purer form of Presbytery, as fuller of Myſtery, ſo is fuller of deſpite and danger* †.

‖ Serm. 4. *p.* 103.

In the late Morning Exerciſe againſt Popery, one ſaith ‖, *The Papacy, together with their Religion, have had a Party, and kept up an Intereſt among the Proteſtant Churches.* But becauſe the Diſſenters love to have it thought, that thoſe of our Church are more guilty herein; as there ſeems to be inſinuated: Therefore,

§. 11.

§. 11. Unto all this, if any object, and tell us of the Advice of Cardinal *Allen* to the Persons who undertook to reduce *Ireland* again to Popery: — Among other things they should apply themselves to the Conformists, and possess them with the Factiousness, Disobedience, and Disorders of the Nonconformists, that so they might be provoked to spend their fury on each other to their mutual ruin.

We answer; We hope that the Church of *England*, and her right conformable Clergy, have bin so setled by the establishment of our Church, as not to have had their Principles corrupted by Popish Influence:

As appears, 1. from the constant and stout opposition which Popery hath had from the Fathers and Sons of our Church.

And, 2. in that the many surmises of the contrary, have proved, upon the test, very notoriously fooliſh and false. Let any of them prove our Principles and Practices such, as we are able to do theirs, to serve the real Interest of *Rome*.

3. Let them know, that those who

have bin moſt violently ſlandred as favourers of Popery, are known to have done more real and faithful ſervice to the Proteſtant Cauſe, than all thoſe that have entertained and promoted that rumour, have bin able to do. I will at preſent only mention Arch-Biſhop *Laud*, (whoſe Labours againſt Popery, and the other Separation were equally vigilant).

Of whom the Letter of Diſcovery (of the Treaſon againſt the King and Kingdom, and the Proteſtant Religion, *Octob.* 1640.) thus ſpeaks; *Yet notwithſtanding there remained on the King's part a knot hard to be untied; for the Lord Arch-Biſhop by his conſtancy, interpoſed himſelf as a hard Rock.* And yet it was a lamentable hard caſe, that at the very ſame time the Reproaches and Seditions of the People were inflamed againſt King *Charles* I. of bleſſed memory, and Arch-Biſhop *Laud*, under ſuſpicions of their favouring Popery; at the very ſame time the Jeſuits were conſpiring the killing of King *Charles* I. and alſo Arch-Biſhop *Laud*, and the Convulſion of the Kingdom, and the Ruin of the Proteſtant Religion, and introducing of Popery, (as appears by the Diſcovery to Sir *William Boſwell* at the *Hague*, 1640, and

and ſent over by him to the King and the Arch-Biſhop).

Even thus hath bin the practice of the Romaniſts, to ſlander Princes alſo *for being Papiſts, and then to aſſaſſinate them for being too zealous Proteſtants* *. * The Lord Chancellors ſpeech *March* 6. 1678.

4. Whereas our Enthuſiaſtical Friends are ready to object unto us, That the Church of *England* is either Popiſh, or in ſome degree prepared to be ſo, namely, becauſe ſhe hath Biſhops, a Liturgy, and Ceremonies.

Such might know, if they rightly underſtood things, even what they object, that theſe things do moſt of all oppoſe Popery; and help to ſecure us from it.

For, 1. *Epiſcopacy* aſſerted in our Church, is the greateſt oppoſition to Popery that is; for the very formality of Popery, is the Pope's Juriſdiction over all other Biſhops and Churches; which Authority of the Pope is no where ſo much contradicted, as by our Epiſcopacy. To ſay nothing what our Biſhops undeniably and unanſwerably have performed againſt Popery; *It is very well known what rejoicing that Vote for pulling down Epiſcopacy brought to the Romiſh Party; how in* Rome *it ſelf they ſang their* Io Pæans *upon the tidings thereof, and*

* Bp. Sanderſon's Preface, §. 17.

ſaid, triumphantly, The day is ours *.

2. A Reformed Liturgy as ours is, (ſeparated from all Popiſh Soyl and Corruption) muſt needs be it ſelf the greateſt ſecurity from Popery; ſince the want of it tends to bring in the worſt part of Popery, which is Enthuſiaſm, and Phanatical pretences to Revelation, and an Infallible Spirit, (as hath bin abundantly experienced).

3. Our Ceremonies reformed from all Popiſh Reaſons and Ends of their Inſtitution, are uſeful to defend Chriſtianity from Superſtition; uſing People to apprehend, that Chriſtian Religion conſiſts, neither in their neceſſary uſe, nor in their being neceſſarily refuſed; either of which is an equal infringing of Chriſtian Liberty.

Much more might be added in defence of what is appointed in our Church, as the Marks and Bounds of a moderate Reformation; and do afford a better Apology and Defence againſt the Romaniſts, in the Judgment of the General Church, than they can have who fix upon falſe Principles, and therefore may the more eaſily be turned unto the oppoſite extreme: Whereas the true Moderation of our Church gives her eſtabliſhment

bliſhment againſt each oppoſite Errors. Yea, it is manifeſt that our Church of *England* thus reteining Epiſcopal Government, and a well-reformed Liturgy, and while it obſerves Chriſtian Feſtivals, and a moderate outward decency in the Church of God, (as did the Churches of Chriſt in the Primitive Times) hath a fairer Plea and foundation of Argument, to invite and perſwade any from Romiſh Corruption, than a Diſſenter who will tell ſuch a one, That all that is Popery: which account of things may preſently beat him back, and make him conclude, that Proteſtants call that Popery, which in the pureſt and moſt Primitive Times, was practiſed in all Chriſtian Churches in the World. Whereas how eaſy a thing is it for a Popiſh Prieſt to turn himſelf into a Gifted Brother: And what Opinion is there of the Romaniſts, which may not come forth as a New Light? So that it was no ill Character of a Schiſmatic, *He is a Papiſt turned wrong ſide outward.*

§. 12. Wherefore an eaſy Prudence (which is a perpetual kind of Divination) * may readily foreſee how

* Μάντις ἄριστος ὅστις εἰκάζει καλῶς *Proverbiale ſenarius, qui ſic apud* Ciceronem *redditur, Benè qui conjicit, hunc vatem perhibeto optimum.*

ſoon, if occaſion preſent, thoſe Parties ſo ſeemingly oppoſite will cloſe, even more certainly than they themſelves are aware of: for Men of wrong Principles know not where to find themſelves after a while, eſpecially in changeable Times, becauſe they know not where their Principles will lead them: In the mean while ſuch as hold a ſtedfaſt Communion with our Church, muſt needs be the moſt firm Proteſtants of any; becauſe they follow the Moderation of the Church it ſelf: For Truth is ever found among the modeſt, who never affect utmoſt extremes, which the Vulgar (of which our Diſſenters conſiſt) ſo paſſionately and haſtily run into. Wherefore among the *Conſiderations touching the true way to ſuppreſs Popery in this Kingdom**, it was well laid down, *The beſt way for the ſuppreſſing of Popery in this Kingdom, is to get our Church to be better underſtood.* And indeed if all who call themſelves Proteſtants, of what denomination ſoever, underſtood their own Intereſt, they muſt needs be for upholding our Church of *England*. For if it be overthrown, it muſt either be *by Diviſions*, (and certainly the watchful Adverſaries of *Rome* will chiefly make their

P. 132.

Game

Game by them, whoſe buſineſs is to promote them) *If our Diviſions prevail, the Romaniſts will prevail alſo* *. * *Thorndike.* Forb. of Pen. p. 37.

Or, 2ly, *by Toleration*; by which the ſame Romaniſts will obtain but an opportunity openly, and, as it were, by Authority to divide and work their Wills, which without a Toleration they only dare attempt ſecretly.

Or, 3ly, *by ſetting one of the Diſſenting Parties uppermoſt.*

But they all have given ſuch proof of their Rigour already, that all other Parties will think themſelves equally grieved then; and the cry for Toleration will continue to be as loud: and they can never expect from any Conſtitution, more Moderation than what our preſent Eſtabliſhment affords.

Therefore all that love Moderation, and are afraid of Popery, ought to be ſolicitous for the welfare of the Church of *England*, as it is now ſetled.

And now I have ſaid thus much, (and more may be ſaid on this Head, if this be not enough, to convince any who are ſincerely diſpaſſionate) I may appeal to all the World of the truth of what hath bin ſaid, with no deſign to reproach any ones Perſons, or incenſe any

any one's Spirit, but in the real Spirit of Meekneſs, and moſt affectionate regard to ſuch who are wrought upon to be of another mind; moſt heartily wiſhing and praying, That all who are ſincere in this Nation, would at length be awakened, to ſee from whence our Diviſions generally proceed; who they are who have nouriſhed, and cheriſhed, and encreaſed our Flames, and caſt their Wild-fires among us: By whom our Diſſenters have bin acted, and menaged, and chiefly made to be what they are: That thus far may ſuffice them to have bin gulled to other purpoſes than they themſelves have known; that thoſe who are honeſt-hearted, may be truly aſhamed and convinced, and ſee their Error, and may repent and return into Reconciliation to an excellent Church, whom they have forſaken, and endeavoured, with common Enemies, to deſtroy. Oh that at length they may ſee their folly, and their imprudence, & may make ſome amends, by continuing hereafter more ſtedfaſt to our Communion, for the ſake of no leſs than the Chriſtian Religion; unto which hath bin given ſo great a ſcandal; and for the honour of our excellent Reformation; which, becauſe of

of its Moderation, and excellent Temper, is really the Terror of the Roman Church: and God grant it may long, long ſo continue!

Chap. XVIII.

Of the Moderation of our Church, as it may influence Chriſtian Practice, and eſpecially our Union.

§. 1. *Some proper Inferences from what hath bin inſiſted on at large.* §. 2. *Sundry general Rules agreeable to Reaſon and Chriſtianity; by which the Moderation of private Perſons may be meaſured and directed, particularly of our Diſſenting Brethren.* §. 3. *Some proper means to reduce Diſſenters into Union with the Church, with all Moderation propoſed.* §. 4. *The hearty Profeſſion of the moderate and ſincere purpoſes of the Writer.* §. 5. *One or two Caveats entred, to prevent miſtake; and for the Caution of ſuch as will attempt to diſprove the main Propoſition here deſigned to be evinced.* §. 6. *Some good*

good Wiſhes to the Adverſaries of our Church on both ſides, ſuch as are fit to conclude a Treatiſe of the Moderation of our Church.

§. 1. AS from the very being of Moderation and Equity, we are certain that the nature of abſolute Good and Evil, Juſt and Unjuſt, doth not depend upon the Arbitrary Power of any, but is founded in the nature of Things and Circumſtances, (or elſe the Aſſertion of Equity would be very ridiculous); ſo we are ſure, from what hath bin largely declared, (eſpecially by comparing other Extremes) That our Church of *England* is far from deſigning to uſe or encourage any arbitrary or rigorous way of Adminiſtration, which is contrary to the meaſures of natural Juſtice or Chriſtianity.

2. As from the nature of Moderation it hath appeared, that Benevolence is the true Fountain of Equity, and anſwers the moſt general Law of Nature, giving the beſt end and meaſure to all Actions, (eſpecially which have any influence on the Public); which cauſeth Laws themſelves to bend, by all gentleneſs and benignity, to the general deſign

ſign of all public and private Endeavours, which ought to be the Glory of God, and peace and good-will to Men: So we hope from the fore-going Inſtances, it appears alſo, that a benevolous inclination is implanted into the very frame and temper of our Church's Conſtitution: and that from ſuch a Principle it perſues the excellent ends mentioned; not only according to the Rules of Natural Juſtice, but the moſt fair and equal Meaſures of Gentleneſs alſo and Benignity. Wherefore it concerns us all, who live where the Laws of the Kingdom and the Church are framed and interpreted according to this equity, to acknowledg ſo great a Bleſſing. The ſame Conſideration aggravates the unreaſonableneſs of thoſe who perſue their own Prejudices, contrary to what is appointed even ſo equitably and moderately. And it is heartily to be wiſhed, that the Oppoſers of our Church could give any ſuch teſtimonies of their Moderation as our Church hath done. *Let any if they can*, Romaniſt or Separatiſt, (of any particular denomination whatſoever, as they are generally known among us) ſhew as much proof and inſtance

inſtance of their Moderation, as I have done of our Church.

§. 2. But as in our firſt Chapter we laid down ſome general Rules, which are agreeable to natural Juſtice and Goodneſs, and alſo unto Chriſtianity, by which we are directed to judg the more truly of the Moderation * of our Church: So I conceive there are ſome ſuch *Rules* alſo alike agreeable to the ſame Principles, by which the Moderation of private Perſons may very equitably be judged.

* *Nihil eſt tam præclarum aut tam magnificum quod non Moderatione temperari deſideret.* *Valer Max. de animi Moder.* l. 4. c. 1.

1. It may be ſuppoſed very agreeable to the *Rule of Moderation*, not to expect or require of an Eſtabliſhment, what is utterly impoſſible in this World; namely, *Abſolute Perfection:* And for any to withhold their Obedience, ſo long as they conceive ſome things may be better, cannot but be concluded very unreaſonable.

Here it is but juſt to note of our Church: 1. That ſhe never pretended of her ſelf (nor any I know of, for her) that ſhe was, or is, ſo perfect as to be with-

without ſpot or * wrinkle; as the Brethren in their Morning Lecture againſt Popery deliver: *There is no Church under Heaven perfectly beautiful; that remains for glory* †. Altho we ſay our Church hath a moſt excellent temper, it is not neceſſary we attribute to her what ſome call (*Temperamentum ad pondus*) ſuch a Temperament, that no Scruple, one way or other, can alter her poiſe. 2. I hope from what hath bin ſhewed, it may appear that the poſſible Imperfections are in no wiſe ſo great as ſundry would ſuppoſe. 3. However, not in Matters of any principal Moment or Concern to Religion.

* *Ultra etiam progreditur eorum moroſitas & faſtus, quia Eccleſiam non agnoſcunt niſi minimis quibuſq; nævis puram.* Calv. Inſt. *l.* 4. *c.* 1.

† Serm. 25. *p.* 870.

2. It is but very agreeable to the Rules of Moderation, that ſuch as require Moderation ſo deſirouſly, ſhould give very good example *of their own* Moderation themſelves: and ſhould alſo lay aſide their own Rigours, in unjuſt and ſevere Thoughts, harſh Words, and immoderate Actings; and not make thoſe Rules the meaſure of their Moderation, which are juſt proofs of their Rigour: For I ſuppoſe the Obſervation of King *Charles* I. is a famous Truth; *I ſee no Men*

Men ſo prone to be greater Tyrants, and more rigorous Exacters upon others to conform to their illegal Novelties, than ſuch, whoſe Pride was formerly leaſt diſpoſed to the obedience of lawful Conſtitutions *. And even in *the Liberty of Prophecying*, the Libertines themſelves are moſt truly deſcribed; † *They who were perpetually clamorous, that the ſeverity of the Laws ſhould ſlacken as to their particular, and in matter adiaphorous (in which if the Church have any Authority, ſhe hath power to make ſuch Laws) to indulge a leave to them to do as they liſt: Yet, were the moſt imperious among Men, moſt decretory in their Sentences, and moſt impatient of any diſagreeing from them, tho in the leaſt minute and particular.*

* Εἰς Βασιλ. Med. 16.

† Sect. 17.

3. If any do conceive the Church defective in ſome particular, (eſpecially when few will deny but the principal and ſubſtantial Things are not wanting) Chriſtian Moderation requires all to ſupply any ſuch ſuppoſed Defects as much as they can by ſuch a *Chriſtian Charity* || as thinketh, hopeth, believeth the beſt: eſpecially of their Governours, and renders all Perſons

|| *Pii & placidi homines miſericorditer corripiant quod poſſunt; quod non poſſunt patienter ferant, & cum dilectione gemant atque lugeant, donec aut emendet Deus, aut in meſſe eradicet zizania.*

S. Aug. l. 3. contr. Parm. c. 1.

ſons ſuſpicious of their own Judgments, and docible and humble in diſpoſition and behaviour.

And while they charge the Church with being in ſome things deficient, in others ſuperfluous; they ought to have the more care not to add thereunto their own faults in the ſame kind, as being deficient in their Duty, or ſuperfluous in ſuch exceptions as generally are ſo frivolous.

4. It is moſt agreeable to the Rules of Moderation, that thoſe who are ſo earneſt to have ſtill more Moderation allowed them, ſhould firſt acknowledg ſuch Moderation and Indulgence *as they have received*; and alſo ſhould take care that the ſame miſs not of its deſired and promiſed Effects from them. Wherefore what the Biſhops told the Preſbyterian Brethren, was but a very moderate admonition; *We conceive the moſt real expreſſion of their thankfulneſs for his Majeſties moſt Princely Condeſcention, had bin a hearty compliance with his Majeſties moſt earneſt and paſſionate requeſt for the uſe of the preſent Liturgie, at leaſt ſo much of it as they acknowledg by theſe Papers to be lawful.*

Such alſo ſhould readily and thank-

fully own whatſoever is good in the eſtabliſhment which is over them, and the real benefits and bleſſings which all do and may enjoy.

And ſince there are ſuch Inſtances and Proofs of the Moderation of our Church, Chriſtian Moderation will alſo govern any, who are concerned in this Matter, well to underſtand and conſider ſuch Proofs, and acknowledg what is true in them.

5. It is but according to Chriſtian Moderation, that a ſpecial reſpect and regard be had to a reformed ſetled Eſtabliſhment as Ours is, which is in *poſſeſſion* * of its Authority.

* *In pari cauſâ poſſeſſor potior haberi debet.* Reg. jur.

(1.) Chriſtian Moderation will diſpoſe ſuch well to conſider how far they ought *to bear* againſt their own Inclination, before they offer at the Violation of the Sacred Peace of God's Church.

(2.) Chriſtian Moderation will inſtruct any one, that exemption from Obedience ought to be *as clear as* the Command to Obey †.

† *Infirma prorſus voluntatis eſt indicium Statuta Seniorum ſtudioſius diſquirere, hærere ad ſingula quæ injunguntur, exigere de quibuſq; rationem, & malè ſuſpicari de omni præcepto, cujus cauſa latuerit, nec unquam libenter obedire.* S. Bern. *de præc. & diſpenſ.*

(3.) Such ought moderately to conſider

ſider of the *danger* they threaten all Government, (Civil and Eccleſiaſtical) and alſo the Intereſt eſpecially of the Reformation, who are ſo induſtrious to overthrow ſuch an Eſtabliſhment as ours is, upon theſe kind of Diſſatisfactions.

6. Chriſtian Moderation doth certainly govern all to uſe *the ſame meaſures* of practice for themſelves and others, (that is, *to do as they would be done by**): Suppoſe therefore that any Plat-form, the Exceptors againſt our Church propoſe, was ſetled according to their own phancy; *They* ought to conſider, whether they would endure to be reproached, reſiſted, diſobeyed after ſuch an eſtabliſhment was made. *They* who have uſed ſundry ſignificant Ceremonies themſelves, (as were uſed in taking the Covenant) ſhould not be ſo violent againſt all Ceremony. *They* who are againſt all Jewiſh Uſages, ought to have a care of Judaizing. *They* who are zealous againſt Popery, ought to have a care themſelves both leſt they run into Popery, and leſt they be carried thereinto, (however imprudently and unwarily). *They* who could be forward to appoint Faſting-days, and days of Thanksgiving, upon accounts not ſo

* *Non debet alteri per alterum iniqua conditio inferri.* Reg. juris.

juſtifiable, ought not to be againſt all our lawful and appointed Faſts and Feſtivals. *They* who have made it the chief of their Exception againſt our Monarchy formerly, that it made void Acts of Parliament by Prerogative (when it did not) ſhould not be ſo earneſt, that the ſame be done for the ſake of Papiſts and themſelves. *They* who would not have the miſcarriages of ſome particular Brethren charged on their Party, or themſelves; ought, by the ſame Rule, to have a care that they never charge our Church with the Faults of ſome particular Perſons of our Communion; making thoſe the Vices of our Conſtitution, which are only the Faults of ſome Perſons, which will be in the World ſo long as there are Men; happy is it, where there are feweſt. The ſame equity alſo which our Church ſheweth unto others, ſhe may juſtly expect to receive: Namely; *To be allowed ſuch juſt and favourable Conſtruction, as in common equity ought to be allowed to all humane Writings, eſpecially ſuch as are ſet forth by Authority.*

Preface to the Liturgy.

7. Chriſtian Moderation will govern any, when they have experienced an Evil, *not to run into the ſame again*; They

They therefore who have ſeen that the Conſequences of their own Principles have proved worſe than before they apprehended; and that ſuch immoderate Zeal as their own, hath bin made uſe of to other purpoſes than they were aware, and have ſeen and felt the horrid Effects of Confuſion, occaſion'd from ſuch Exceptions as theſe, which are ſo buſy now againſt our Church; by the Rules of true Moderation, ought to acknowledg the ſame conſtantly, and to have a diligent care leſt they ſplit again upon the ſame Rocks. This Chriſtian Moderation will help any for avoiding one extreme from running unto another: becauſe they deteſt Papal Tyranny, they will not therefore reject Epiſcopacy; becauſe of ſome defect in Diſcipline, they will not therefore run into a culpable Separation: becauſe ſome are careleſs in their Prayers, they will not therefore reject all Forms as unlawful: Becauſe of the Imperfection of all Forms of Government, therefore they will not conclude Monarchy ſinful: Becauſe ſome ſet up the Doctrine of Merit, they will not therefore think good Works needleſs to Salvation: Becauſe too many neglect the Vow they made in their Baptiſm, therefore they

In vitium ducit culpæ fuga, ſi caret arte. Horat.

will not deny Infant Baptiſm: Becauſe in Popery there are ſuch heaps of Fopperies, therefore what was really good among them, muſt not for their ſakes be condemned: Becauſe what was typical of Chriſt under the Old Teſtament is abolished by our Chriſtianity, therefore other moral and uſeful Uſages which were among the Jews are not to be thought unlawful.

For many are forward to cry out of ſundry Appointments among us as *Jewiſh*: As the uſe of Churches; Muſic, ſeparate Perſons, Places, and Things for the Holy Service of God; Churching of Women; Tythes; Holy-days and Times; decent Veſtments, *&c.* wherein our Church uſeth its Chriſtian Liberty to take or leave ſuch Inſtitutions as are free for us, the Reaſon remaining generally the ſame to us, and them, and others.

Yet (which is contrary to the Rule of right Reaſon and due Moderation) the very ſame Perſons (where the Reaſon remains not the ſame to Jews and Chriſtians, but quite contrary) are apt to *Judaiſe* in practice properly Moſaical, and which were ſhadows of good things to come *.

* *V.* Compaſſionate enquiry. *p.* 69.

8. Be-

8. *Becauſe the Precepts we meet with in the New Teſtament concerning Moderation, Condeſcention, bearing Infirmities, are plainly given to private Perſons, and many times in relation to their own Paſſions, and with a clear reference to their having not as yet time or opportunity of being ſufficiently inſtructed.* Therefore all good Chriſtians are to have a care leſt any indiſpoſition or ill-temper of Mind or Phancy prevail with them againſt a poſitive and certain Duty; which is a Rule of true Moderation.

9. As Chriſtian Moderation guides and inclines us, with all compaſſion and affection, to pity the Seduced, whoſe Education and Company, and the Authority of thoſe they admire (too blameably notwithſtanding) governs their weakneſs, into diſlike of what is publicly ordered: however with meekneſs we deſire to inſtruct ſuch who oppoſe themſelves, if God peradventure will give them repentance to acknowledgment of the Truth.

So for ſuch who are driven aſide by Intereſt, Love of Faction, or other corrupt Deſigns: Albeit we grieve for them, and pray for their better mind: Yet it is no breach of Chriſtian Moderation, if (for the Peace of the Church, for the

Honour of the Laws, for the Safety of Others, and that all their Souls may be ſaved in the Day of the Lord) we do wiſh the Cenſures of the Church in full force and vigour, for their ſeaſonable reducement and emendation.

10. True Moderation which governs it ſelf according to Truth, will not ſuffer any to pretend to that Union among themſelves, which really they know they have not: I think nothing might help ſome to a ſenſe of their unreaſonable oppoſition to the Church of *England*, and their unadviſedneſs therein, more than if they themſelves would pleaſe to reflect on the Variety and Contradiction which is among themſelves one to another *: However all Diſſenters would ſeem to be united in the great numbers every Party boaſts of.

* *Inde furor vulgo, quod numina vicinorum*
Odit uterq; locus, quum ſolos credat habendos
Eſſe Deos, quos ipſe colit—
Juven. Sat. 15.

But becauſe it is impoſſible to comprehend the variety of all Sects; look we for Inſtance but upon the Preſbyterian Brethren; and ſee among them the mild and the rigid; and the ſubdiviſion of theſe into ſundry Claſſes and Forms of them.

Some have profeſſed *they adhere to the Scrip-*

Scripture, and the Catholic conſent of Antiquity, as deſcribed by Vincentius Lirinenſis. Whether others prefer the judgment of one of the Maſters of their Aſſemblies equal to moſt of the Ancient Fathers, I ſhould not offend many of them to declare. Some take it for granted *there is a firm agreement between us in Doctrinal Truths of the Reformed Religion expreſſed in the Articles & Homilies.* Others contend for a neceſſity of Reformation, even of the Doctrine of the Church of *England.* Some among them hold our Liturgy Unlawful; others only Inexpedient: Some not inexpedient in ſome Offices, but in others. Others can join with all our Forms of Liturgy, but cannot uſe them. Some could uſe them, *if there was a convenient conjunction of the Liturgie mixt with their own Conceptions interpoſed, which they have thought would be a well-temper'd means, to the common conſtitution of moſt.* Some can uſe them, but not ſubſcribe them; others can ſubſcribe to the uſe, but not aſſent and conſent to the uſe of them. Some who will not themſelves conſent, are content their Sons ſhould be brought up to be wiſer. Others when they adviſe or give leave to any to conform, gravely deſire them

Grand Debate, p. 61.

1. Paper to his Majeſty.

Grand Debate, p. 61.

them to do it as their Burden. Some Brethren of the ſame denomination among themſelves, diſapprove of thoſe very Offices and Conſtitutions which others of them allow, and yet like others better. In ſo much that we may count thoſe who are ſatisfied, to oppoſe the diſſatisfied (in many things) among themſelves.

So concerning *Ceremonies*, the Preſbyterian Brethren, (while they do not deny their practice to be lawful) they declare of others, *Some think them flatly unlawful, ſome inconvenient; ſome think them unlawful in themſelves, and others but inconvenient. Thus in the* Noſotrophium *of the old Philoſopher, who undertook to cure all Calentures, by bathing Patients under Water; ſome were up to the Chin, ſome to the Middle, ſome to the Knees. So it is amongſt the Enemies of the Sacred Order of Epiſcopacy; ſome endure not the Name, and they indeed deſerve to be over head and ears. Some will have them all one in Office with Presbyters, as they firſt were in Name, and they had need bath up to the Chin: but ſome ſtand ſhallower, and grant a litle diſtinction, a precedency perhaps for Order-ſake, but no preheminence in Regiment, no ſuperiority of Juriſdiction.*

2. Paper to his Majeſty.

Others

Others by all means would be thought to be quite through in behalf of Biſhops Order, and Power, ſuch as it is, but call for a reduction to the Primitive State, and would have all Biſhops like the Primitive; but becauſe by this means they think to impair their Power, they may endure to be up to the Ankles. Their Error indeed is leſs, and their Pretence fairer, but the uſe they make of it of very ill conſequence. Thus thoſe who are for Parity in the Church, have great diſparities, and very diſproportionate Meaſures in their own immoderations, in many other Matters as well as theſe mentioned. *You may as well think to make a Coat for the Moon,* (as was the Phraſe of the Preſbyterian Brethren) *as reconcile moſt of them one to another.* Who ſince they are ſo inconſiſtent among themſelves, are leſs to be credited againſt the Church. And here it might alſo be proved at large, how the moſt of the Diſſenting Brethren of the ſame denomination, often change many of their Principles within a few years: eſpecially the Diſſenters of the former times ſeem'd to have a greater ſenſe of the Moderation of our Church, and uſed a fairer compliance, than many have done ſince under greater Indulgence,

Grand Debate, p. 91.

gence, for they came generally to our Common-Prayers, and Holy Sacraments. To ſay nothing of other Differences, which will not pleaſe our Brethren to mention, as well as they love the old Nonconformiſts. As to thoſe among us who are moſt moderate, it may be wiſht they will afford their own Example in what they allow in Diſcourſe; and that they would labour as effectually to prevail on thoſe who depend on their Judgments and Example.

§. 3. Whereas many of our Diſſenting Brethren profeſs they deſire the *Intereſt of Jeſus Chriſt* may be promoted, and that *ſanctity of Life*, and the *pure Worſhip of God*, and the *Communion of Saints*, and the *Edification of the Church*, and the *Reformed Proteſtant Religion* may be maintained and encreaſed; and in all Debates they appeal to the *Holy Scriptures*; and many of them ſay, they are deſirous to rectify Miſtakes, and to lay aſide all prejudice, and paſſion, and partiality, and profeſs they deſire their Judgments and Practices may be guided in the ways of Truth and Peace. Suppoſing all this, if we meet with ſuch as will admit what follows into fair conſi-

deration,

deration, I ſhould think it the moſt *proper means* by ſome ſuch degrees as follow to bring them, if it be poſſible, to underſtand the good Conſtitution of things among us.

1. By letting ſuch, by clear Inſtances, ſee how unmoveably we hold *the Faith and Doctrine of Chriſt delivered in Holy Scripture*; which together with the whole Church of God, the Church of *England* doth keep inviolably, witneſs unto them faithfully, and ſo conſtantly appeal to, as the only perfect Rule of Faith and Manners. (*V. Ch.* 4.)

2. Since the beſt and moſt uſeful ſort of Moderation, is that which governs us as we ought, in the real Practice of Vertue and Goodneſs, whereunto tend all the Moderation of the Laws, and the Doctrine and Diſcipline of God's Church; yet (which is a lamentable thing to conſider) this is moſt ſilently paſt over, and ſcarce known by the Name at that ſame time, that a huge clamour is rais'd among us for Moderation in Religion: in which, all that are concerned may know and underſtand, that the great Deſign and Deſire of our Church is to promote *holineſs of Life*. Among us, all may not only be as holy

as

as they will, but that they may be ſo, they are aſſiſted and encouraged moſt earneſtly, by the Laws, and Conſtitutions, and Offices, and Councils of our Church, (which if they were rightly underſtood, would be known uniformly to tend to no leſs).

3. Such may conſider that all the appointed *means of Grace and Salvation*, are by our Church publicly and amply taken care of, as duly and effectually as may be.

4. In a Church where ſubſtantial Piety is ſo truly procured throughout the whole Conſtitution; it might at leaſt mitigate the great offence taken to conſider (what is more largely ſhewed *Ch.* 8.) That our Church never did own her very few Ceremonies, any other than accidental and mutable Circumſtances, for Order and Comelineſs-ſake; but never aſſerted them any eſſential or neceſſary part of God's Worſhip. Such may alſo conſider the Rules of reaſonable behaviour and ſubmiſſion to the Church; as are moderately laid down *Chap.* 6. §. 10.

5. Becauſe our Diſſenters, by their dividing from us, ſeem to endanger very much the Intereſt of the Reformed Religion,

Religion, which they appear ſo zealous to uphold; Let them be pleaſed to conſider the real danger of their being acted by Romiſh Agents and Incendiaries, while they take the ſecond direct courſe to deſtroy this reformed Eſtabliſhment among us; as is more particularly conſidered in *Chap.* 17.

6. Such may do well to conſider truly, thoſe eaſy and proper Conſequences which follow the Conſideration of the Church being a *Society*, with relation to a Chriſtian Kingdom as ours is; from whence ſundry ſpecial Obligations may be inferred, to bind every one who calls himſelf Chriſtian, to maintain the Peace and union of ſuch a Society; eſpecially if we look on the Church as a Society, formed by God himſelf; and therefore common Chriſtians are not to look upon themſelves as Spiritual Governors; as if they had any power in themſelves to conſtitute new Bounds, or new Extents, to its Being or Authority; but are to think they have an eaſier and ſafer task, quietly to accept and obey that which is conſtituted by lawful Authority, in all things not repugnant to the revealed Will of God.

And ſince every one's being of the Church

Church doth ſuppoſe their duty to communicate in thoſe Sacraments and Holy Offices, which are appointed as a public Sign before God and Man, that we do confeſs *Chriſt Jeſus*; and is an evidence of our holding communion with God's Church, and that we are obedient to the Laws of this Society, and the Government thereof, in that fixed part of the Church we live in; it follows that we are obliged unto the Peace of this Church by the intent of our Baptiſmal Vow, when we were incorporated as Members of Chriſt's Body, the Church: And we are bound to maintain the ſame Peace of this Society of the Church, as we live in a Chriſtian Kingdom, where the Religion of the Kingdom is ſo great a part of its Laws. Upon which account Schiſm renders the ſafety of Kingdoms very hazardous: beſide that it looſeth the Bands of all Friendſhip, Sacred and Civil, and breeds enmity among neareſt Relations and Neighbours: It tends exceedingly to the diſhonour of the Public Laws, and opens a gap to the moſt diſſolute, making void the exerciſe and effect of the Diſcipline of the Church upon the ſcandalous; which otherwiſe to the prophane World would prove terrible,

terrible, as an Army with Banners: It is the only way any can take, to deſtroy all being of a Viſible Church; to corrupt her Doctrine, and deſtroy her Power, and is ſo great a ſin as Martyrdom it ſelf cannot expiate it: Such do as much as they can, make void the Deſign of our Bleſſed Saviour; *Who died, that he might gather into one the Children of God that are ſcattered abroad*, 11 S. *John* 52. the night before our Lord was betrayed, when he inſtituted the Sacrament of Unity; How fervently did he pray for the Peace of the Church! 17 S. *John* 11. *Holy Father, keep through thy own Name, thoſe whom thou haſt given me, that they may be one, as I am one.* (V. 21.) *That they alſo may be one in us, that the World may believe that thou haſt ſent me.* Whereas theſe Schiſms which we have, tend to weaken or take away the greateſt outward Witneſs we have of the truth of Holy Scriptures, and of our very Chriſtianity; namely, the Teſtimony of God's Church from the beginning; and do expoſe our moſt excellent Religion, to the contempt and entertainment of Atheiſts. The ſad account for which let them beware of, who make it their idle buſineſs, to de-

ſame the Church in her Holy Offices, and alienate all whom they can from her Communion.

Let them pretend what they will in the mean time to intimate Communion with God, they indeed take away the Unity of the Church as much as in them lies, but in effect they take it away from themſelves; and they cut themſelves off from Communion with the reſt of the Body; and by being diſſevered from the Body, how it is poſſible they ſhould retain Communion with the Head of that Body, God only knows, to whoſe infinite Mercy we leave them.

It is ſeriouſly and heartily to be wiſhed, that the Duty and Benefits of Communion with the Church, were duly conſidered by all: and the many more grievous Miſchiefs of Schiſm than have bin here mentioned: and in reference to our *Church of England* in particular, as certainly her Moderation is a great aggravation of the Schiſms which are; ſo I ſuppoſe it a moſt true obſervation, and deſerves the common conſent of all, *That the only Reaſon why our Church is not more generally embraced and admired, is, becauſe the Purity of its Doctrine, the Sobriety of its Devotion, the Moderation of its Diſcipline,*

pline, the largeneſs of its Charity, are not impartially and calmly examin'd, and more generally underſtood.

Wherefore we wiſh that by God's Grace working love in all the hearts of thoſe who do not underſtand & conſider ſo much: they would yet conſent to what the Peaceful and Holy *Nazianzen* declares in one of his Orations of Peace; *Thus* (ſaith he) *I reſolve, it is not good to be more indifferent than is meet, nor too hot; either through levity to be carried about with every one, nor by diſorder to ſeparate from all: when the manifeſt things of wickedneſs require our compliance, then we are to conteſt with Fire and Sword, rather than partake of their Leven: But when only a ſuſpicion of evil ſeizeth on our minds, then Moderation and Condeſcention are more adviſable, rather than make a ſeparation from others we relate unto as Members. Wherefore let us embrace each other, and be ſincerely one, and imitate our Bleſſed Mediatour, who by his Blood hath reconciled all things, and made peace: Let us ſay to our Common Father, Behold thy Sons gathered into One.* Unto which I muſt add what the ſame Father from thoſe Diſſentions which were in the Church did conceive, namely, a great

*Μὴ τούτοις ὁ Ἀντίχριστος ἐπιστῇ— dread, *lest thereby Antichrist* * *should come upon them on suddain, taking advantages of their Discord.*

It would be well if modest and quiet Persons could at length be convinced of the happiness of having and holding to a Rule †: And what a blessing it is, to have every thing for their Spiritual use so readily, and so well prepared to their hand: and admit (which we are in no wise forced here to affirm) that sundry Orders might be much better; *Nevertheless whereunto we have already attained, let us walk by the same Rule, let us mind the same Thing.* (3 Phil. 13.) *In Matters of Indifferency, the best way of cementing the* || *Fractions, is, unite the Parts in the Authority; for then the Question is but one, namely, Whether the Authority shall be obeyed or not* *?

† *Pulchrum est tenere mensuram officii.* S Ambros. *offic. l.* 1. *c.* 10.

|| *Fracturam verò ligamen astringit, cum culpam disciplina deprimit: sed gravius scissuram sentiat, si hanc immoderatiùs ligamenta constringant: inter hæc solicita circumspectione providendum, ne aut districtio rigida, aut pietas sit remissa.* Greg. Mag. *de curâ past. in part.* 2. *c.* 5. * Lib. of Prophec. §. 17.

Me thinks the Interest of the Christian Religion, (to free it from so great a scandal) the Honour of the Kingdom, and their Native Country, and the Laws, and the private Interest of themselves and their Families (where greater Interest and

and Engagement with a Party and Prejudices do not hinder) ſhould prevail at length with more to embrace the Reconciliation of the Church: which the beſt and wiſeſt every-where have done, (convinced of the Moderation of our Church) and the reſt remain ſo divided and ſhattered among themſelves, only united by their common prejudice againſt the Church; having had their mouths over and over ſtopt by ſolid Arguments, and a palpable demonſtration of their falſities and incongruities, (which have bin poſted up to the World to their unanſwerable conviction); or elſe they have bin laught out of their ridiculous follies, by them who have had a laudable art in ſo doing *.

* *Ingenuo culpam defigere ludo.* Perſius. *Sat.* 5.

§. 4. And indeed ſince the Church of *England* ſuffers ſo exceedingly, between ſuch extreme Adverſaries, (which hath bin a great proof of her great Moderation) no wonder *if ſuch* as deſire to maintain the even tenour of uniform Principles, partake of the ſame hard meaſure with our Church †: Wherefore for our calmly defending what is real Moderation, we may ſurely expect to be accuſed as immoderate, and to be ſuſpected

† Τὰ ἐν μέσῳ ἀμφοτέρωθεν κτείνονται. Thucyd.

by either extreme of the number of their oppoſite Adverſaries, againſt which chance perhaps there is no Remedy: Wherefore the ſincerity of our Purpoſe, and the goodneſs of our Cauſe, we hope will ſupport us; *For it is enough for the Diſciple, that he be as his Maſter, and the Servant as his Lord:* Bleſſed be God we have yet the advantage of ſo excellent a Reformed Church on our ſide. So the worthy Tranſlators of the *Engliſh* Bible, in their Epiſtle to King *James*, comforted themſelves; *If on the one ſide we ſhall be traduced by Popiſh Perſons, or if on the other ſide we ſhall be maligned by ſelf-conceited Brethren, who run their own ways, and give liking unto nothing but what is framed by themſelves, and hammered on their Anvil, we may reſt ſecure, ſupported by the truth and innocency of a good Conſcience.*

For my own part, I profeſs my ſelf a lover and admirer of true Moderation; and I hope I have obſerved the due meaſures of it*, in what I have writ, with relation to either extreme. And here I crave leave to repeat the dying words of the right Reverend Biſhop *Sanderſon*, and

* *Moderatus ſum Ipſe mihi, quantùm licuit, & non quod Ipſi de me voluerint, ſed quid noſtros Homines decet, ſpectavi.* Sutliv. *præf. de Monach.*

and to uſe them ſolemnly as my own; *As I do profeſs that I have lived, ſo I deſire, and by the Grace of God, reſolve to die, in the Communion of the Catholic Church of Chriſt, and a true Son of the Church of* England, *which as it ſtands by Law eſtabliſhed, to be both in Doctrine and Worſhip agreeable to the Word of God; and in the moſt material Points of both, conformable to the Faith and Practice of the Godly Church of Chriſt in the Primitive and purer times, I do firmly believe: Lcd ſo to do, not ſo much from the force of Cuſtom and Education, (to which the greateſt part of Mankind owe their particular different Perſuaſions in Religion) as upon the clear evidence of Truth and Reaſon, after a ſerious and unpartial examination of the Grounds, as well of Popery as Puritaniſm, according to that meaſure of underſtanding, and thoſe opportunities which God hath afforded me; and herein I am abundantly ſatisfied, that the Schiſm w'ich the Papiſts on one hand, and the Superſtition which the Puritan on the other hand lay to our charge, are very juſtly chargeable on themſelves reſpectively.*

V. Biſhop *Sanderſon's* laſt Will. *Walton* in his Life.

It is the Church of *England* in its legal Conſtitution, which I defend, and not the Aſſertions and Practices of particular Perſons: Neither have I under-

taken to commend the Church in all her equal Conſtitutions, nor ſhewn all the Proportions and Inſtances of her Moderation; neither have I illuſtrated the ſame from all the extremes and immoderate extravagances of other Profeſſions in Religion, which would have bin a boundleſs and an infinite task: But if I have made out this excellent Vertue to be truly conſpicuous in our Church: If I have fairly wreſted out of our Adverſary's hands that glorious Calumny, in which ſo many have cheared and vaunted themſelves, in their fond Hopes, ſtrange Demands, and very diſmantled Confidences, That our Church is devoy'd of all true Moderation; I am ſure I have done reaſon to our moſt indulgent Mother to defend her from the imputation of unjuſt Rigour; which our Church juſtly diſdains, as in her 8*th* Canon; *Whoſoever ſhall affirm that their pretended (Schiſmatical) Church hath a long time* groaned under the burden of certain Grievances *impoſed upon them by the Church of* England, *let them be Excommunicate.*——

§. 5. But whereas ſome forward to cenſure, will be apt to judg of our juſtifying

ſtifying the Moderation of the Church as an endeavour to prevent any Reformation or Union; ſuch may conſider, That admit our Superiors ſhould think fit to remit, or at any time change any thing in our preſent Order; The ſo doing doth not neceſſarily infer that our Conſtitution is not very moderate as it is: For Conceſſions which are for the future, ought not to be an accuſation of the Church in what is paſt. But may our ſins never bring upon us ſuch a wretched condition of the Church, when every one ſhall judg he hath a right to think and ſpeak in Religion what he pleaſeth *. Unto this ſtate of things, or unto Popery, thoſe haſten us, (whether they know it or no) who are in no wiſe ſatisfyed with the Moderation of our Church. How far our preſent eſtabliſhment may be any way moderated to compaſs a more general and laſting uniformity, we hope if ever there ſhould be occaſion, God will guide our Governors to determin; but I am ſure, as the preſent Moderation of the Church is moſt juſtifiable, ſo I ſuppoſe the change may more eaſily be allow'd, when ever the generality of Diſſenters ſhall be agreed and reſolv'd of their own Reaſons among themſelves. In

* *In libera Repub. unicuique & ſentire quæ velit & quæ ſentiat libere dicere. Tractat. Theologo. Pol.*

In the mean while if any will undertake to disprove the Proposition which this Treatise principally doth evince, Namely,

That the great Moderation of the Church of *England* doth rightly argue those who are in separation from the same, to be the more unjust and guilty in their Schism.

* I hope such will menage their Exceptions with respect to the Rules of Moderation, (especially as they have bin laid down in the second paragraph of this Chapter).

* *Et refellere sine pertinaciâ, & refelli sine iracundiâ parati sumus.* Tuscul. 9. l. 2.

Neither I conceive is it enough to excuse their Schism, nor to render our Church so immoderate, as not to be communicated with, for any to give some Instances, which according to some Judgments they would have otherwise; since it is most impossible to have any constitution of things free from all manner of exception; and also against the most perfect things, great enmities may be raised, for want of equally considering the Principles, Rules, and Ends for which those things were established. Neither is it enough to except against what is faulty in particular Persons, when the same is no vice of the public Constitution.

tution. Sure then it may be judged a very unreaſonable manner of ſundry ſorts of Men anſwering ſuch Diſcourſes as pinch them, namely by catching at ſome little ſcattered parts, of the Skirts and Margent of the Cauſe: Or when they cannot by unbiaſſed Reaſons have victory in their Conteſt, then they readily fall off to Perſonal Matters, which in no ſort tend to the Merits of any Cauſe: and by theſe methods they hope to buoy up the Party, which is the main thing they generally aim at.

§. 6. Such was the Moderation of our Church when ſhe had any hopes to reduce any of the Romiſh Profeſſion unto our Communion, ſhe left out of the *Public Litany* that Clauſe; *From the Tyranny of the Biſhop of* Rome, *and all his deteſtible Enormities, Good Lord deliver us.*

Yet it may be very proper now to make the ſame our Petition (here); adjoining thereunto another ſeaſonable Prayer of *Iſaac Caſaubon's*; *O Lord Jeſu preſerve this Church of* England, *and give a ſound mind to thoſe Nonconformiſts who deride the Rites and Ceremonies of it* *.

And ſince I have named the Learned *Caſaubon*,

* *Faxit Deus ut ad ſaniorem mentem redeant, Amen.* Lud. Capellus. *Theſ.* 51. Sulmur. *de moreſis in Anglia.*

Caſaubon, 'tis moſt ſuitable here alſo to add ſome of his words to King *James* *; *Sir, You have a Church in theſe Kingdoms, partly ſo framed of old, and partly by great labours of late ſo reſtored, that now no Church whatſoever comes nearer than yours to the form of the Primitive flouriſhing Church, having taken juſt the middle way between thoſe that offended in exceſs and defect: In which Moderation the Church of* England *hath obtein'd this firſt of all, that thoſe very Perſons who envyed her happineſs, yet by comparing one with the other, have bin compelled to praiſe Her.*

* *Exercit. in Baron. Ep. Ded.*

As for any of thoſe who think it their Intereſt to decry the Moderation of our Church: We wiſh firſt that the *Roman Church* would once take advice of her own *Caſſander* *; *To remit of their immoderate rigour; and hearkning to the Admonitions of Pious Men, would ſet themſelves to correct manifeſt abuſes, according to the Rule of Divine Scripture, and of the Primitive Church, from which they have ſwerved.*

* *De nimio illo rigore aliquid remittant, & Eccleſiæ paci aliquid concedant. Conſult. ad Artic. 7.*

And that thoſe of *the other extreme* would practiſe the Counſel which * *Calvin* gave the Engliſh Brethren

* *Ut vos ultra modum rigidos eſſe nolim, ita rurſus alios monitos eſſe cupio, ne ſibi in ſuâ inſcitiâ nimis placeant.* Ep. 200.

Brethren at *Frankfort*; *As I would not* (ſaith he) *have you beyond meaſure* rigid, *ſo again, the reſt I deſire, they will be adviſed not to pleaſe themſelves too exceſſively in their own ignorance* *.

* *Offenſioni ſuæ modum ſtatuere neſciunt; nam ubi Dominus clementiam exigit, omiſſâ illâ, totos ſe* immoderatæ *ſeveritati tradunt.* Calv. *Inſt.* l. 4. c. 1.

For I ſuppoſe, that according to the beſt Reaſon it may be made out very probable; that as the overthrow of Popery may as probably be wrought by the growth of its own rigour and immoderate claims, as any way we can imagin †; ſo if any thing in the mean while endanger the Proteſtant Reformed Intereſt, it will be the immoderate behaviour of thoſe of the Separation in their Schiſm againſt our Church. Between both taking auſpicious hopes from the Moderation of our Church: We truſt its Conſtitution being moſt Primitive, will be alſo moſt laſting || in the eſteem of the Church Univerſal, and in the approbation of wiſe and good Chriſtians.

† *Inde exitium imminere Pontificio imperio.* A. Sall. *votum pro pace.*

|| *Eâ demum tuta eſt potentia quæ viribus ſuis modum imponit.* Val. Max. *de Animi Moder.* l. 4. c. 1.

And while our Church continues thus moderate, it muſt needs argue the Separation which is from it, to be the more unequal and ſinful: For the ſame Moderation

ration which exonerates the Church of *England* from the guilt of Schiſm, with reſpect to the Romaniſts, doth aggravate alſo the Schiſm of other Separatiſts; and however ſome diſſenting Brethren (while they remain drencht in their Tinctures) will not be forward to acknowledg the Moderation of our Church, yet we are aſſured that nothing would more tend to bring People in love with happy Peace and bleſſed Order; nothing would contribute more to the quieting Mens Minds, to reconcile all Parties, and to accommodate the moſt and greateſt differences which are among us, than a right and full perſuaſion of the excellent Temper and Conſtitution of our Church.

I cannot cloſe a Treatiſe of the Moderation of the Church of *England* more properly than with ſome of the mild and pathetical Soliloquies of our late Bleſſed Martyr King *Charles* I. Moſt merciful God, *ſtir up all Parties pious Ambitions, to overcome each other with Reaſon, Moderation, and ſuch ſelf-denial as becomes thoſe who conſider, that our mutual Diviſions are our common Diſtractions, and the Union of all is every Man's chiefeſt Intereſt.*

Εικ. Βασιλ. §. 19. & 16.

Keep

Keep Men in a pious Moderation of their Judgments in Matters of Religion.

Give us wiſdom to amend what is amiſs within us, and there will be leſs to mend without us.

Evermore defend and deliver thy Church from the Effects of blind Zeal, and over-bold Devotion.

Glory to God in the higheſt, on Earth Peace, Good Will toward Men.

FINIS.